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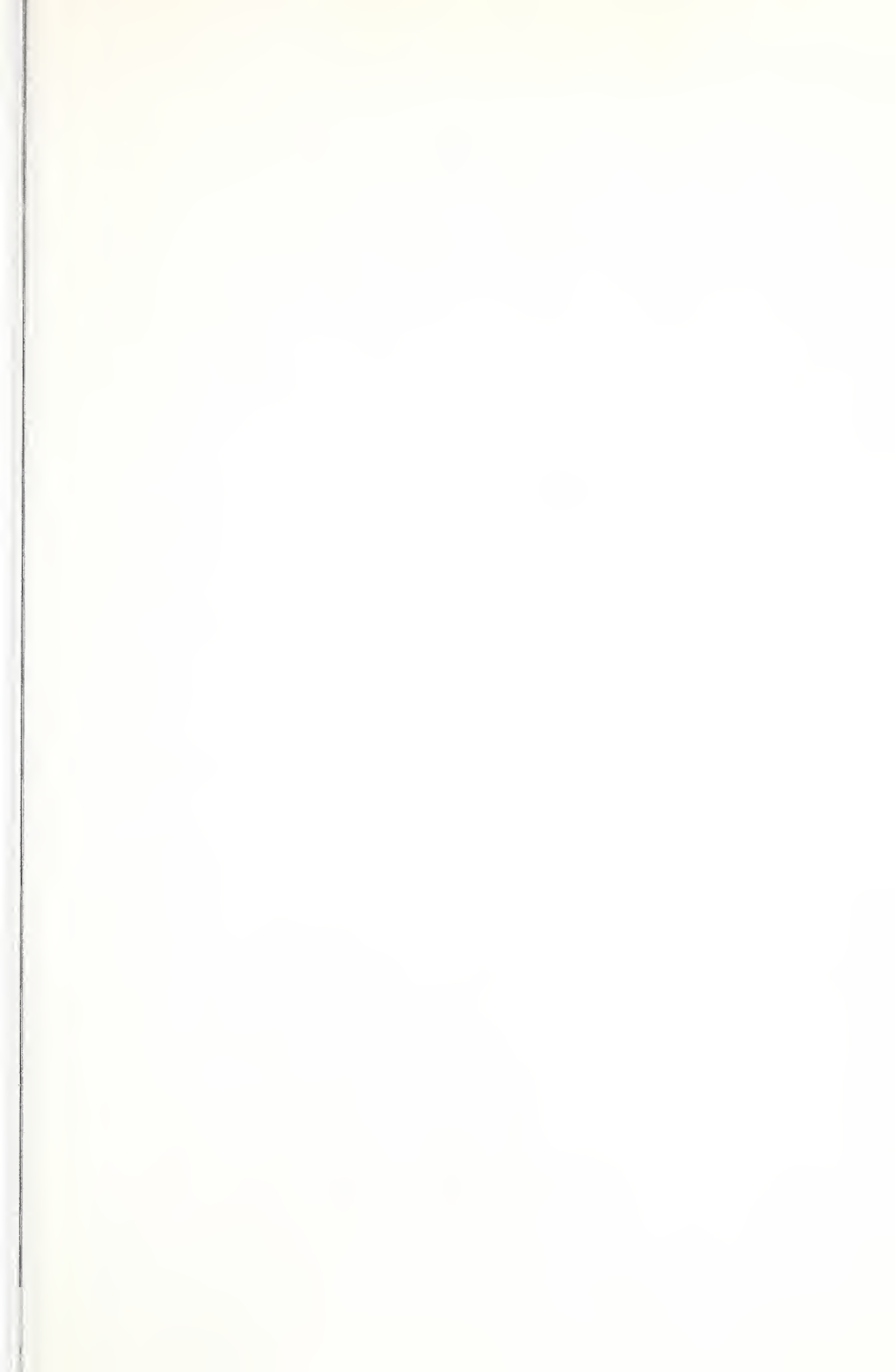
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MEMORIALS

OF THE

1st.
FIRST CHURCH IN DORCHESTER,

FROM

ITS SETTLEMENT IN NEW ENGLAND,

TO THE

END OF THE SECOND CENTURY.

In two Discourses,

DELIVERED JULY 4, 1830.

By the Pastor,

THADDEUS MASON HARRIS.

"This is written for the generation to come; that the people which shall be created
may praise the Lord."



BOSTON :

FROM THE OFFICE OF THE DAILY ADVERTISER.

W. L. Lewis, Printer.

1830.



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HARRIS, THADDEUS MASON, 1768-1842.

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Memorials of the First church in Dorchester, from its settlement in New England, to the end of the second century. In two discourses, delivered July 4, 1830... Boston, Office of the Daily advertiser, 1830.

67p.

Bibliographical foot-notes.

1429

NL 39-2676



DISCOURSE I.

PSALM lxxvii. 5.

"I HAVE CONSIDERED THE DAYS OF OLD, THE YEARS OF ANCIENT TIMES."

The Psalmist found much to encourage his trust in the care and protection of Jehovah, by pondering upon the divine favour towards the forefathers of his nation, and its continuance through successive generations.

A like review of ancient times will be pleasing and profitable to us :—pleasing, because it will gratify a laudable curiosity with regard to persons, transactions and events ; and profitable, because it will afford much useful information.

So short are our lives, and so limited our sphere of observation, that the knowledge obtained from our own experience, or that of our contemporaries, must be very small. If, therefore, we would enlarge the stock with intelligence of what has happened in distant places or remote times, we must repair to the records which have been made of them ; we must "inquire of the former age, and prepare ourselves to receive what has been transmitted down from their fathers ;"—ascertain what were their sentiments and conduct, and collect those maxims of wisdom and goodness which have the sanction of the highest authority and the recommendation of the best example and the happiest effects ; and thus be confirmed in our reliance, on divine providence, and encouraged in our obedience to the divine will.



We have arrived at a period when such a retrospect of the days of old and the years of ancient times seems peculiarly proper. The completion of the SECOND CENTURY since the arrival of our Forefathers, to begin a settlement here, has a claim upon our special notice and pious commemoration. On this new era in history, "which is for us a memorial," we may consider ourselves as having reached an elevation, whence, like Moses upon Pisgah, we may take an admiring view of the pleasant places and goodly heritage of those whom the Lord has blessed. Here, then, "stand still that I may reason with you before the Lord, of all the righteous acts of the Lord which he did for your fathers and has done for you." With this purpose, after stating some of the principal reasons which induced our Forefathers to emigrate into this Country, I shall lay before you an account of the first settlement of this town, with a concise history of the succession of ministers in the Church from its foundation to the present time.

Our Fathers professed that the great and original cause of their emigration, was "the want of liberty of conscience in matters of religion."—Although the temporal and spritual power of the Pope had been disclaimed, and the established Church of England had become Protestant; yet there were several among the clergy and the laity who thought that there was too much of the Popish corruption in many of the forms and ceremonies which were still retained, and too much assumption of power by the hierarchy. Offended at what they deemed inconsistent with the simplicity of the Christian institute, and shrinking from the requisitions of those who had become "lords over God's heritage," and not having sufficient influence to bring about a more thorough reformation in religious opinion or clerical domination, some took at once a deci-



ded step, refused all submission to the canons of the Episcopate, and became *Separatists*, under the denomination of "Brownists," from the name of their leader ; while others only sought a greater degree of *purity* in profession and practice, and hence passed under the name of "Puritans."* The former carried their dissatisfaction so far as to quit the realm, and seek an asylum from what they deemed civil oppression and ecclesiastical persecution, first in Holland, and afterwards in North America, where they commenced a settlement in the latter end of 1620, at a place, on the shore of the Massachusetts Bay, which they called Plymouth. These had, at first, to encounter the greatest hardships ; but in a few years became prosperous ; and the brightening prospects which opened before them led others in Great Britain to form the determination to follow them to a region where they also might enjoy uninterrupted their religious privileges. They prompted each other in these words—"The sun shines as pleasantly on America as on England, and the Sun of Righteousness much more clearly. We are treated here in a manner which forfeits all claim upon our affection. The Church of England has added to the ceremonies and habits of Popery, the only marks of antichrist which were lacking, corruption of doctrine and a bloody persecution of the saints. Let us remove whither the providence of God calls us, and make that our country which will afford us what is dearer than property or life, *the liberty of worshipping God in the way which appears to us most conducive to our eternal welfare.*

In the beginning of the year 1630, some pious people, chiefly from the counties of Devon, Dorset and Somerset, having come to a determination to emigrate to North America, held a meeting at

* Note A.



Plymouth, and setting apart a day, for solemn fasting and prayer to seek divine approbation and assistance, convened in the New Hospital, and united in church fellowship. In the after part of the day they called and chose those godly ministers, the Rev. JOHN MAVERICK and the Rev. JOHN WARHAM, to be their spiritual guides; who expressed their acceptance, and were set apart to that special service.* The Rev. JOHN WHITE of Dorchester,† a very influential promoter of the projected emigration, being present, assisted and preached in the fore part of the day; and in the after part, the newly installed pastors performed the religious services of the solemn and interesting occasion.

Arrangements had been already made for their emigration; a vessel chartered for their transportation; and such provisions and effects as they deemed necessary put on board.

Previously to their leaving their native country, the new adventurers agreed upon a respectful address to their brethern of the Church of England, the object of which was “to remove prejudices and misconstructions of their intentions, conciliate the minds of the disaffected, and recommend themselves and their expedition to the favorable regards of serious christians of the Episcopal persuasion,” whose prayers they earnestly requested, and for whose welfare they expressed, in energetic language, the most affectionate regard; promising, on their own part, a most grateful remembrance, “when (say they) we shall be in our poor cottages in the wilderness, overshadowed with the spirit of supplication, through the manifold necessities and tribulations which may not altogether unexpectedly, nor, we hope, unprofitably befall us.”‡

They sailed, on the 20th of March, in the ship

* Note B.

† Note C.

‡ Note D.



Mary and John, of 400 tons, Captain Squeb. The parting with relatives and friends, was very affecting : but their purpose was fixed ; and they relinquished those affinities and attachments which bind the affections to native home, resolved, with great magnanimity, to seek, across the wide ocean, though on a foreign shore and in a dreary wilderness, an asylum where they might be “beyond the interference and annoyance of those who would restrict that liberty wherewith Christ had made us free.”

It is recorded by one, who was a fellow passenger, Capt. ROGER CLAP, that, as they brought with them their excellent ministers, “they came, by the good hand of the Lord, through the deeps comfortably, having preaching or expounding of the word of God every day for ten weeks together.” They encountered, indeed, a violent storm on the passage ;* but reached at length the harbor in safety ; and they thronged the deck, to look out upon the pleasant shores and verdant islands of the Massachusetts Bay. It was the last day of the week ; the season delightful ; the wind favorable ; and they fondly hoped to be landed at their place of destination, while yet the sun, which they saw declining in the west, spread over it its lingering rays. But the Captain, fearful that there might not be depth of water for his ship, and not knowing the channel, cast anchor for the night ; and on the morrow, being LORD’S DAY, May 30th, in violation of his own engagement to bring them into Charles’ river, and in disregard of their conscientious veneration for the sanctified observance of the day, and heedless of all their remonstrances and entreaties, put them and their goods ashore on Nantasket Point. Not only had they great reason for dissatisfaction with this treatment, as it respected

* Note E.



their not reaching the port to which they were bound ; but also, as it disturbed the expected quiet and the due devotions of the sacred day.

Thus "left to shift for themselves," they succeeded in procuring a boat from an old planter ; probably JOHN OLDHAM, who had left the Plymouth people, and resided some time at Nantasket, and appears afterwards to have attached himself to these new comers ; and, on Monday forenoon commissioned Capt. SOUTHCOAT, "a brave Low Country soldier," ROGER CLAP, and eight able men, to go to *Mishawum*, at the mouth of Charles' River, and ascertain whether they could be accommodated there. On the next day others made exploratory visits to the neighboring region ; on the third they made choice of *Mattapan* as the place for settlement ; and during the remainder of the week were busily employed in removing from Nantasket thither. They then rested from their labours, that they might hallow the Sabbath, and unite in praising God, who had brought them safely over the ocean, and found a place for them to dwell in, and furnished "a table in the wilderness." They sung a portion of the 90th Psalm, in the words to which our lips have just given utterance. It was "the Lord's song in a strange land ;" and the air was freedom, and the symphony joyous. Devoutly, too, did they implore the divine blessing on the settlement which they were forming ;—that it might prove a safe and quiet habitation, and that the work of their hands might be prospered, and the gracious desires of their hearts accomplished.

This first Sabbath which they spent here was the sixth of June, answering to the sixteenth, as the style is now reckoned ; and *this* is marked in our calendar as the birth-day of our town.

The following week was devoted to the "setting up of cottages, booths, and tents," for the shelter of



their families. A sad contrast these to the ceiled houses and commodious habitations in which they had heretofore resided !

Early on the morning of the following Saturday, the report of ordnance announced the arrival of the Arbella, Admiral-ship of the New England fleet, bringing Governour WINTHROP, Deputy Governour BUDLEY, and many others, who came to lay the foundation of the Massachusetts Colony, of which they brought the Royal Charter ; so that the succeeding day of rest returned to them with new and increased themes of gratitude and joy, and inspired a more gladdened song "in the house of their pilgrimage ;" and, as our people came over a regularly organized Church, the sacrament of the Lord's Supper was this day administered.

This, it is believed, is the only instance, in the first planting of North America, of the emigration thither of an embodied Church, with its pastors and officers.

The new comers, after a visit to Governour ENDICOT, and those who had made a settlement at Salem, located themselves at the place which they afterwards called Charlestown ; and soon the whole fleet was in port, having brought *fifteen hundred* passengers ; on account of whose safe arrival, the 8th of July was observed as a Public Thanksgiving in all the Plantations.

At the Court of Assistants, held at Charlestown, September 7th, following, this town was incorporated, and received the name of DORCHESTER, because several of the settlers came from a town of that name in England, and also in honour of Mr. WHITE, their former Minister, who bore the title of "the Patriarch of Dorchester," and was so active an instrument in promoting the settlement of New England, and in procuring the Charter, that



he was called "the Father of the Massachusetts Colony."

Although the Indians appeared to be friendly, it was deemed expedient to be armed in the defensive. Our forefathers kept a nightly watch near their dwellings, and built a fort upon Rock Hill, wherein were several pieces of ordnance. Even in erecting an edifice in which to assemble for public worship, "the builders every one had his sword by his side, and so builded." It was also deemed necessary to surround the place by a palisade; and, when they went up to worship, they were so equipped with martial weapons, that in a literal, as well as metaphorical sense, they exhibited themselves as "the Church Militant."* This building was, also, for a munition, to which the women and children might repair in case of alarm; each one saying,—“In the time of trouble God shall shelter me in his pavilion, in the secret of his tabernacle shall he hide me.” It was the depository for the safe keeping of some of their more valuable articles, and was their arsenal.† Though the largest and best that they were able to erect, it was but a mean structure, with a lowly thatched roof; and, therefore, far different from the magnificent Cathedrals, or even the venerable Churches, with massy walls, lofty arches, beautiful ceilings of carved work, painted windows, vaulted domes, and cloud-piercing spires, in which they had been accustomed to worship. But God, who regardeth more the worshipers than the place of their assembling, attended to their homage, and blessed them with his presence.

The straits and difficulties to which the people became subjected, through the winter, from cold and wet, and the almost famishing want of bread,

* Note F.

† Note G.



and of nutritive food, are pathetically described by Captain CLAP, in his Memoirs, which are familiar to you all. They had arrived too late for planting even common legumes. The houses which they erected afforded but a miserable shelter; and, as they were "persons of good rank and circumstances in their native country, and had been brought up in a delicate manner," the rigours of the season proved very distressing. "Of those that were compelled to live in tents, and lie upon or too near the cold and moist earth, before they could be provided with more convenient dwellings, several were seized with the scurvy, of which they died."*

In the beginning of 1631, bread failed in every house, except that of the Governour; and, even in that, the family was reduced to the last loaves. Such were the necessities of the people that they fed on clams, muscles, ground-nuts, and acorns. Indeed, in the winter season, it was with great difficulty that they procured these poor articles of subsistence. But, though minished and brought low, they murmured not; and, though subjected to great privations and hardships, their courage did not fail; though cast down, they were not forsaken. One of their chief men, describing their state, says, "Yet many of us laboured to bear it as comfortably as we could, remembering the end of our coming hither, and knowing the power of God, who can support and raise us again, and useth to bring his servants low, that the meek may be made glorious by judgment."† In their extremest need, unexpected supplies arrived; and a kind providence sustained and comforted them.

The Governour, foreseeing in the fall that they should want provisions, despatched a ship to Ireland

* HUBBARD, *History of New England*, p. 189.

† GOV. DUDLEY's *Letter to the COUNTESS OF LINCOLN*, dated March 12th, 1631; in *Hist. Coll.* VIII. 41.



to procure a supply. Her happy return on the fifth of February, *prevented their perishing by famine*.* The restoration of health in the Spring, the arrival of other vessels with provisions afterwards, and a plenteous harvest at the close of the season, gave the affairs of the Colony a more prosperous appearance.† The people, too, became more provident; while, to use their own words, “they were taught by their many trials and sufferings to stoop to a wilderness condition, which they had freely chosen to themselves for the quiet of their own minds and the good of posterity.”

“On the 24th of July, 1633, a ship arrived from Weymouth in England, with about eighty passengers, and twelve kine, who set down at Dorchester.”‡ This incorporation with our people was the more readily accomplished, without undue crowding or encroachment, because some of the first planters had selected more favourable situations for themselves than those which they had taken on their arrival, and had erected more convenient dwellings, “thereby making room for others to succeed them in their old.”|| However, such numbers were constantly emigrating to this country, in consequence of the persecution of the Puritans, that the people of this and some neighboring towns (to use the words of their oldest Historian) “were overprest with multitudes of new families that resorted hither, so as, like a hive of bees overstocked, there was a necessity that some should swarm out.”¶ From exploring parties, intelligence had been received of the excellent meadows near the Connecticut river; and as the planters of Dorchester had many cattle, and were fond of agriculture,

* Note H.

† TRUMBULL. Hist. Con. I. 10.

‡ WINTHROP. Journal, Vol. I. p. 105.

|| HUBBARD. *General History of New England*, Vol. I. p. 155.

¶ HUBBARD. 305.



they determined to remove thither. They accordingly united with some of Newton and Watertown in a petition to the Council and Court for their consent ; but, as there was a division in the judgment of the Deputies when the vote was first taken, the Court agreed to set apart a day of prayer for divine direction ; which was accordingly kept in all the congregations. By the Dorchester people the day was observed with great solemnity ; and with earnest supplications they united “ to seek of the Lord a right way for themselves and for their little ones, and for all their substance.”

On a renewed application to the Court in May 1635, leave to remove was granted ; and in the summer about sixty men, together with women and children, commenced an expedition to the place selected for their settlement, upon the borders of the Connecticut, by the Indians called *Mattaneug*, and afterwards by the settlers named WINDSOR.*

While roaming thither through the trackless desert, they endeavoured to dispel the sense of weariness by singing psalms and hymns as they travelled along ; “ the Indians following looked on them with silent admiration :” and the sojourners praised God that “ he had made a covenant of peace with them, that the wild beasts of the forest should not annoy them, but they could dwell safely in the wilderness and sleep in the woods.”†

After a tedious and difficult journey of fourteen days, through deep forests, over swamps and rivers, mountains and rough places, they arrived safely at the place of their destination.

Mr. WARHAM, their beloved Pastor, followed them in September, but did not judge it expedient to remove his family until better accommodations

* In Mr. BLAKE'S Manuscript Annals it is stated, that “ about half the Church removed.”

† Ezekiel, xxxiv. 25.



could be made for them; but Mr. MAVERICK, on account of his age and state of health, was obliged to remain behind, and deceased on the third of February following. Governour WINTHROP, who knew him well, says, "He was a man of very humble spirit, and faithful in furthering the work of the Lord here, both in the Churches and civil state."*

Some of the first comers still remained here, having been at very considerable expense in building, fencing in fields and gardens, and setting out orchards; or having engaged in the fishery, which they found a source of profit. Fearing, however, that as sheep without a shepherd, they should become more scattered, and feeling the need of a spiritual guide, they seasonably sought to have officers as at the first, and ordinances as at the beginning. As a number of Church members remained, and the place of those that had left had been in a good degree supplied by new emigrants, they agreed to call an Ecclesiastical Council to assist in constituting them in Church order, with proper officers. It convened on the first of April, 1636; but, "the Messengers of the Churches not being satisfied concerning the qualifications of some that were proposed as members, the work was deferred." On the 23d of August following, a Church was reorganized, "with the approbation of the Elders and Magistrates;" and the Reverend RICHARD MATHER, who had been in the country just a year, was installed Pastor. This eminent divine had been settled in the Ministry at Toxteth in England; but, on being suspended from office and greatly persecuted, came hither, "that he might enjoy in peace the rights of conscience, and the purity of christian ordinances." A Covenant was

* Journal, I. 181.



drawn up, and signed by the Pastor and Members ; and is the same, with a few verbal alterations, that has ever since been used at admissions into the fellowship of the Church. Among the subscribers are the names of three who were Ministers ; Rev. WILLIAM TOMSON, who was afterwards settled at Braintree ; Rev. GEORGE MOXON, who became the first Minister at Springfield ; and Rev. SAMUEL NEWMAN, at Rehoboth.

On the 30th of August, 1637, a Synod was convened at Newtown,* on occasion of the antinomian controversy, or spread of "familistical opinions," as they were called. In that large assembly, at which "all the teaching Elders through the country," and Messengers of the Churches, were present, Mr. MATHER gave such evidence of his profound theological knowledge, sound judgment, prudence, and moderation, that his counsel had great influence in allaying the party zeal, and in producing a result favourable to the union of the brethren and the peace of the Churches.

As it was usual in those days to have two Ministers settled in a Church, who were distinguished as Pastor and Teacher, an invitation to take part in the ministry with Mr. MATHER was given to the Rev. NATHANIEL ROGERS, in 1637, as he was attending the Synod at Cambridge : but, "for the sake of those who came from England with him, who could be better accommodated at Ipswich, he preferred that place."

On the arrival of the Rev. JONATHAN BURR, in 1639, the Church gave a call to him, which he accepted. A misunderstanding arose, however, which made it necessary to ask the advice of the neighbouring Churches. A Council was called, which convened on the second of the eleventh

* Afterwards called Cambridge.



month [January], 1640, consisting of Governour WINTHROP and another magistrate, and ten Ministers. Four days were spent in examining and discussing the affair. It appeared that Mr. BURR had expressed himself in a manner which was supposed to favour the opinions of the Familists. There was no reason, however, to tax him with professing such opinions; but Mr. MATHER having so interpreted some of the effusions of his zeal, had made a representation to the Church, which Mr. BURR and his most ardent friends considered as doing him injustice. The Council, in their result, declared that both these good men had cause to be humbled for their failings, and advised them to set apart a day for reconciliation. The spirit of placability and christian charity triumphed; Mr. BURR was inducted into office, and the peace of the Church was happily established, and its edification greatly promoted.

As a Minister, Mr. BURR was remarkable for humility and meekness, and for solemn and pathetic eloquence; and such was his exalted piety, that, in the opinion of the most experienced christians, his ministry and his whole deportment breathed much of the spirit of a better world. The eminent Mr. HOOKER, once hearing him in the pulpit, remarked, "Surely this man will not be long out of heaven, for he preaches as if he were there already." This prediction was soon verified; for, after a short sickness, he died on the ninth of August, 1641, aged thirty-seven years.*

In 1649 the Rev. JOHN WILSON, jun. was ordained as "coadjutor with Mr. MATHER the Teacher." In this office he continued two years, and then removed to Medfield, where he was Pastor forty years.

* Note I.



The Church then gave an invitation to Mr. WILLIAM STOUGHTON to take the vacant office. This, though repeated year after year, he persisted in declining; but rendered his occasional assistance during several years, "for which he received a compensation both from the town and the Church." Besides, he was desired and needed in publick affairs; and was fast rising into high repute as a civilian and a magistrate, so that he was sent to England as Agent for the Colony. On his return he was appointed to the office of Chief Justice in the Supreme Court; was at length raised to that of Lieutenant Governour of the Province, and for a number of years was Commander-in-Chief.

Though in his old age Mr. MATHER experienced many infirmities; great deafness, the loss of one eye for seven years, and painful attacks from the stone; yet such was his general good health that it is recorded of him that "in fifty years together he was not detained by sickness so much as one Lord's day from public labours."

As he was attending an Ecclesiastical Council in Boston, on the subject of a controversy between the first Church and the third, respecting the call and settlement of the Rev. Mr. DAVENPORT, of which he was moderator, Mr. MATHER was taken with a violent fit of the stone, which in five days put a period to his life, April 6th, 1669, in the 73d year of his age, and 33d of his ministry here.

Under the ministry of Mr. MATHER the Church and people in this place enjoyed eminent advantages; for his talents were of high order, his knowledge extensive, his theological attainments profound, his piety exalted, and his zeal and devoted-



ness to pastoral duties and the edification of the Church were ardent and persevering.*

After a vacancy of little more than a year and a half, the Church came to the choice of another Pastor, and the Rev. JOSIAH FLINT was ordained on the 27th of December, 1671. It appears by the Church records that though letters of invitation were issued to the three Churches in Boston, to the Church in Charlestown, Cambridge, Roxbury and Weymouth, to send their Elders and Messengers, "yet the major part did agree by a vote that Mr. ELIOT, of Roxbury, should be desired to manage the work of ordination, and give the charge; though some of the brethren were not so free thereunto, but would have had it performed by the Church alone; but the Ruling Elder desired to be spared therein, and that some other brethren or a brother might be appointed to lay on hands at the time of ordination, or else some other elders; but the Church appointed only deacon CAPEN to be added to Mr. ELIOT and the Ruling Elder." In the record which is made of the ordination, it is stated that "the work was approved of by the Elders and Messengers of the Churches sent unto; and Mr. CHAUNCY was appointed in the name of all the Churches to give the Right Hand of Fellowship."

The first ministerial duty, which Mr. FLINT performed, was on the succeeding day, at the funeral of the venerable Elder, GEORGE MINOT, who had deceased on the 24th.

On the 5th day of March, 1676--7, there was a solemn recognition of the Covenant by the Members of the Church; and on the 18th of April following a formal public renewal.

Mr. FLINT continued in the pastoral relation for about nine years, when he was removed by

* Note J.



death, September 16th, 1680, in the 35th year of his age. Of his life and ministry there are few memorials; but the testimony of tradition accords with the pathetic epitaph on his tomb, that he was a good scholar, an earnest preacher, and assiduously and zealously devoted to all pastoral duties,—spending his time and talents, and exhausting his strength, health, and life, in ministerial labours.*

He was succeeded by the Rev. JOHN DANFORTH, who was ordained on the 28th of June, 1682.

On the 29th of February, 1703, “a society of Reformation, in Dorchester” was formed. Its design was to restrain prevailing dissipation, to encourage sobriety, to advance good morals, and to promote piety. Their book of records bears honourable testimony to their zeal, their prudent counsels, and kind endeavours to do good. The last meeting set down was on June 20th, 1722: whether it was the last they held I do not know.†

The beginning of the year 1729 was distinguished by numerous additions to the Church.

Mr. DANFORTH sustained the ministry with great fidelity, in the exercise of very superior talents and graces, for forty-eight years, and, at the age of seventy, departed this life on the 26th of May, 1630, and was buried on the 30th; THE DAY WHICH CLOSED THE CENTURY FROM THE LANDING OF THE FIRST SETTLERS.‡—And here we will pause in the narrative of our History, with only remarking that the memory of those venerable men who laid the foundation of our Church and Town, and that of their pious and learned successors, is deservedly cherished by us. Hallowed is the place of their mortal repose; and though the rude lettered tablet

* Note K.

† Their book of records is deposited among those of the Church.

‡ Note L.



on which has fallen many a tear of affliction and gratitude is covered with the moss of age, yet a voice of counsel seems to arise from their lowly graves, bidding us consider ourselves as only "pilgrims and strangers on earth, as all our fathers were;" but comforting us with the assurance that, if we imitate their example of piety, faith, and holiness, we shall, like them, exchange the wilderness of time for the blissful region of eternity.



DISCOURSE II.

PSALM lxxviii. 1—7.

“Give ear, O my people, to my law; incline your ears to the words of my mouth.

“I will open my mouth in a parable; I will utter dark sayings of old; which we have heard and known, and our fathers have told us.

“He will not hide them from their children, shewing to the generation to come the praises of the Lord; and his strength, and his wonderful works that he hath done.

“For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children who should be born, who should rise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments.”

A venerable expositor of the Sacred Scriptures, (Mr. HENRY,) remarks of these verses,—“Here is the preface to this Church History, commanding the attention of the present age, and recommending it to the study of the generation to come:”—and I will add, the author calls upon those for whose information and instruction it was composed, to pay particular attention to what he was about to narrate, which would consist of a recapitulation, principally, either of events which they might, indeed, have heard others describe; or of facts, some of which, perhaps, had come within their own observation; or sayings of old, the report of ancient times, received by tradition from their fathers. Though, therefore, his recital might not contain any thing new, it would comprise important and interesting particulars, to be treasured up in their memories, and which it was proper should be preserved and transmitted to posterity.

The great events, to which the Psalmist refers, form a part of the history of the Jewish nation;



and, with such as succeeded till the times of the Messiah, are handed down to us in sacred registers, and we peruse them, in the Holy Bible, as constituting those dispensations in which JEHOVAH has presided over and conducted the affairs of his people and Church.

Next to the ancient Israelites, who were his chosen nation, we are led to believe that our pious ancestors, the first settlers of New England, were his peculiar people. Them he called, as he did the patriarchs of old, from their native country and their kindred, and led them forth to sojourn in a strange land. Them he rescued from sore and grievous oppression, supported under various difficulties and trials, preserved amidst great and threatening dangers, brought over the wide ocean to this remote region of the world, and, casting out the heathen, made room for them, and caused them to prosper. God "remembered them, the kindness of their youth, the love of their espousals, when they went after him in the wilderness, in a land that was not sown." To their posterity, through successive generations, his benefits have continued to flow in a full and uninterrupted current. At one period after another, on various happy occasions, and in many signal instances, his blessings have been liberally bestowed; and distinguished marks of his favour have been conferred on our nation. While one generation has passed away after another, his Church has been preserved, a godly seed perpetuated, and instead of the fathers have come up the children to share in his bounties, to rejoice in his benignity, and to celebrate his praise.

In resuming the History of the Church in this town, which, next to that at Salem, is the oldest in Massachusetts proper, I shall attempt little else than a chronological statement of the succession of



Pastors ; because, excepting the events which took place near the commencement of the century, events "of which our fathers have told us," several of the particulars of our later history we have often *heard* recited, and many we have actually *known* ; and, therefore, a repetition would be alike uninteresting and unnecessary.

Between six and seven months before the decease of Mr. DANFORTH, the REV. JONATHAN BOWMAN was ordained his Colleague.* He continued in the pastoral relation rather more than forty years, when an unpleasant misunderstanding arose, which repeated Church meetings served only to increase, till a Council of fourteen Churches, which was convened on the 16th of November, 1773, and continued by several adjournments until December 14th, "advised the Reverend Pastor to ask a dismission, and the Church to grant it." This was the *second* instance, and has happily been the *last*, of calling an Ecclesiastical Council to advise upon difficulties in this Church : the first being, (as I stated) in the case of a call given to Mr. BURR, *one hundred and thirty years before*. May at least as many years have passed, before another shall be needed !

Mr. BOWMAN is said to have been rather austere in his deportment ; but is acknowledged to have been a man of inflexible integrity ; and he was venerated by the most eminent of his contemporaries in the ministry, by CHAUNCY, MAYHEW, and ADAMS, for his piety, his talents, and his enlarged views of the grace and truth in the dispensation of the blessed Gospel of our Lord and Saviour Jesus Christ.†

On the 28th of September, 1774, the Rev. MOSES EVERETT was ordained. He continued in

* November 5, 1729.

† Note M.



office until January 14th, 1793, when, in consequence of ill health, he was induced to ask a dismission. It was still his desire to be useful; and, having served God according to his ability, to serve his generation by the will of God. This desire he was enabled to carry into effect on his restoration to a comfortable, though not uninterrupted state of health; and he was employed, respected, and useful in various departments of civil life, and filled with fidelity important offices in society, as a Representative of the town in the General Court, a Justice of the Peace, and a Judge in the County Court. He deceased on the 25th of March, 1813, in the 63d year of his age.*

On the 8th of July, 1793, the Church voted to give me an invitation to become their Pastor, and, on the 15th following, the town concurred in the election. Upon receiving these votes, I deemed it proper to resign my office in the University at Cambridge, and take up my residence here, that I might give the people an opportunity of being intimately acquainted with me, before I gave my answer. I went to live, in succession, in various parts of the town, for the purpose of visiting familiarly all the families; and when sufficient experience had been obtained to confirm or change the proposition which had been made to me, on the Lord's day, September 8th, my answer of acceptance was given, and on the 23d of October following, I was solemnly ordained.

Of my ministry it becomes me to speak with deep humility; and I greatly lament that its duties have not been better discharged. Thirty-seven years, lacking four days, have passed since I received the call to settle here; and they have been devoted to your service with an earnest desire and

* Note N.

endeavour to promote your spiritual edification and advance your highest interests.

Passing years have brought about great changes in the families and circumstances of those to whom I have ministered. Most of the large assembly to whom I first preached have gone down to the congregation of the dead; and, in the Church which yet remains under my pastoral care, only six survive, who belonged to it at the time of my ordination.*

So great has been the increase of the town, that, whereas, when I was settled, there was but one congregation of worshippers, one Church, and one meeting-house, within what were then its limits, there are now three parishes, together with the large and populous district set off to Boston, and eleven societies of worshippers.†

Thus have I given you, my people, the outlines of our Ecclesiastical History; and through the whole we trace the guidance and special favour of Almighty God towards this ancient Church.

It is affecting to be reminded of the many hardships to which the Puritans were subjected in their native land, the dangers which they encountered in crossing the ocean, and the sufferings which they endured in the wilderness;—to be informed with what exemplary fortitude and patience they sustained their calamities, and with what devout gratitude and praise they acknowledged the providential support and deliverance which they received.

“No ambitious projects of conquest, no deep-laid schemes of commercial speculation, none of the ordinary causes of an overflowing population, or of

* John Pierce, Ebenezer Tolman, James Humphreys, David Clap, Mary Wiswell, and Anna Wales.

† Note O. “Dorchester Neck” was annexed to Boston, by an act of the Legislature, March 6th, 1804.



poverty and infamy at home, conduced to the emigration of our forefathers ; but THE HIGH AND HOLY DEVOTION TO WHAT THEY ESTEEMED THE CAUSE OF PURE AND UNDEFILED RELIGION."

They did not come as Israel of old did into Canaan, to enter upon the labours of other men, and to build on foundations already laid. No ! they came, expecting neither cities nor houses prepared for their reception ; nor gardens, fields, and orchards for their support ; but to a great and terrible wilderness.* They came in the exercise of a humble and self-denying spirit, and *in the power of that faith which overcometh the world*, to find an asylum in a foreign region, and peace and liberty in deep solitudes and forests. They came inspired with a resolution, which no difficulties could dishearten, and with a trust in the divine direction and favour, which was strengthened by religious principle, and enlivened by a piety the most ardent and sublime.†

Let me repeat it—and in their own words—their professed design in coming hither was, *that they might have a peaceable enjoyment of religion and its ordinance in their purity, and unincumbered by human inventions and additions ; and maintain the profession and observance uncontrolled by the decisions of fallible men :—and that here, being free from restraint, they might set up Churches, in their worship, matter, form, and discipline, entirely after the New Testament model ; enjoy these great and Christian liberties without disturbance, and bequeath them as a precious legacy to all future generations.*‡

With such views they laid the foundation of many generations in the Churches that were gathered, and in the provision that was made for the

* Rev. Mr. Foxcroft's Sermon, 1630, page 11.

† Note P. ‡ Note Q.



maintenance of the ministry and the support of schools: and the happy effects of their purposes and plans have been experienced in those religious, literary, and civil institutions and privileges, which have been enjoyed among their descendants, which make this *Anniversary of our National Independence* a commemoration of distinguished advantages and privileges—advantages and privileges thus handed down to us, it becomes us to cherish and preserve, and to transmit unimpaired to those who come after us.

It may be well to remark that though the object of the Plymouth and of the Massachusetts settlers was the same,—that of obtaining the unmolested enjoyment of religious freedom,—yet their opinions of what it consisted in, and the cast of their sentiments, particularly respecting discipline, varied not a little. The NONCONFORMISTS, who went first to Amsterdam, then to Leyden, in Holland, and then to Plymouth, on the Massachusetts Bay, “were more rigid in their practice than the PURITANS, and totally separated themselves from the established Church;”—hence they were denominated *Separatists*, and, as respected ecclesiastical polity, *Independents*; whereas the PURITANS were only *Dissenters*, and as regarded ecclesiastical polity were *Congregationalists*, and held an accordance and union of churches. Accordingly the spirit of the Pilgrims was exclusive; and their language “come out from among them, and be ye separate;” while the spirit of the Puritans was that of forbearance and long suffering, and their language “let us co-operate in bringing about a more thorough reformation, and in purposes and means for the furtherance of each other’s progress therein, and by our joint endeavours strengthen and establish the common cause.”* The spirit of the PURITANS

* Note R.



breathed in the pathetic parting words of one of the first ministers who came to Massachusetts, the evangelical HIGGINSON, when standing on the deck of the vessel as it was about to sail, he exclaimed, "WE will not say as the *Separatists* were wont to say at their leaving of England, "Farewell Babylon! Farewell Rome!"—but we will say, "Farewell dear England! Farewell the Church of God in England, and all christian friends there! We do not go to New England as separatists from the Church of England, though we cannot but separate from the corruptions in it; but we go to practise the positive part of church reformation, and promote the Gospel in America."

On their arrival at Salem, and also on the settlement of the New England Company, they were desirous of availing themselves of the counsel and experience of the Plymouth people in the gathering and constituting of churches, who delegated Mr. Winslow and Doct. Fuller for this purpose; and the Doctor wrote to Governour Bradford that while on this mission he visited the people at Mattapan, and had conversation with them on church matters "till he was weary;" and he adds that Mr. Warham held that "the visible Church may consist of a mixed people, godly and such as are not so;"* and, from the manner in which he states this, we may infer that his own ideas of the qualifications of Church members were opposite to those of our first Minister.

I mention not this to derogate from the exalted character of the PILGRIMS, for they were endowed with a piety and actuated by a zeal for religion, which will never cease to be honoured; but merely to show that the PURITANS were less exclusive and illiberal *then*, whatever they learned to be *afterwards*.†

* See *Collections of Historical Society*, Vol. iii. p. 74.

† Note S.



The founders of this Church and first settlers of this town, in particular, were distinguished for primitive simplicity of manners; for that faith which works by love and purifies the heart, and for attachment to those great principles of Protestantism, THE SUFFICIENCY OF THE SCRIPTURES AND THE RIGHT OF PRIVATE JUDGMENT IN MATTERS OF RELIGION; and there is not a town in the Commonwealth where THE SPIRIT OF THE ANCIENT PURITANS, *the spirit of piety mingled with charity, and of zeal tempered with moderation*, has been more prevalent, where there has been a better evidence of enlightened knowledge in Christian truth, with a practical illustration of Christian duty; or where the institutions of the forefathers have been so faithfully adhered to, and so long preserved. Of those institutions, THE SOCIETY OF HEADS OF FAMILIES, and THE YOUNG MEN'S SOCIETY, are nearly, if not quite, coeval with the settlement of the town.* Similar associations for the encouragement and promotion of piety were formed in other towns, but have been discontinued for many years; while these have been kept up without intermission; and, like the pillars of Seth, bear the memorial and the inscription of a purer age. These venerable institutions, so unassuming and unpretending, have so salutary an influence on the spiritual interests of our community, that we are bound to honour and encourage them, and to perpetuate those good influences, by handing them down to the generations to come as samples of the pure principles and devotional spirit of the Christian patriarchs who settled this town, and of the young men they trained up to be their successors.

This town has been favoured with a succession of learned, pious, and faithful Pastors. Those

* Note T.



holy men of God have passed in review before us; and we have seen reason to praise the Father of Spirits, from whom they received their gifts, for the eminent example of virtue and piety which they exhibited, and for the blessed effects produced by their ministry on the people of their charge, whom they instructed in the pure principles of our most holy faith, and built up in righteousness and peace, and on whom and their posterity their prayers have drawn down, and I trust will continue to draw down, rich spiritual blessings.

THE SECOND CENTURY from the settlement of the town has now come to its close. As its latter months were hastening away, the state of my health led me to the expectation that he who should stand in this place to tell you that they were past, might have a topic with which to conclude like that of his who stood over the grave of the former century. But, though I may adopt the expression of the Apostle, and say, "I have a desire to depart and to be with Christ;" nevertheless, while to abide in the flesh is needful for further employment in the sacred ministry, with the design and hope of greater usefulness, I ought to be thankful that life is prolonged, and opportunity granted for it; and a refreshing satisfaction is still reserved for me in the harmony, peace, and prosperity of this large and respectable Society,—with the assurance that I have never done any thing to disturb it; and these considerations are enlivened by the gratitude that swells my heart under a sense of the kind regard with which you, my beloved people, still honour me. Better to deserve this, your indulgent favour, is my ambition; always to retain it will be my endeavour; and that it may be renewed and perfected in the spiritual world, is my devout prayer. "For what is my hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming? For ye are my glory, and my joy!"



Finally, By all that this commemoration has brought in review before us, may we be prompted to live in obedience to the precepts of the holy gospel, and worthy the character which we bear as descendants of such eminent ancestors, that we may at length be gathered to our fathers in peace, and be admitted to join the saints in glory everlasting! AMEN!

Commemoration of the settlement of the first Church in Dorchester, at the close of the Second Century from the arrival of the Puritans ;

LORD'S DAY, JULY 4, 1830.

MORNING SERVICE.

PSALM XC.

FROM THE VERSION USED BY THE PURITAN SETTLERS.

[To be sung, as by them, line by line being read.]

LORD, thou hast been our sure defence:
Still for thy aid we plead;
Show favour to thy servants now,
And help them at their need.

Refresh us with thy mercy soon,
And then our cares shall flee;
And all times, while our life shall last,
In heart rejoice shall we.

As we were vexed oft before,
Now make thou us right glad,
According to the years when sore
Affliction we have had.

O let thy work and power appear,
And on thy servants light;
And show unto thy children dear
Thy glory and thy might.

Lord, let thy grace and mercy stand
On us thy servants thus;
Confirm the works we take in hand;
Lord prosper them to us.



PSALM CVII,

FROM THE NEW ENGLAND VERSION.

Your thanks unto the Lord express,
 Because that good is he,
 Because his loving kindness
 Last to eternity.

So say the Lord's redeemed, whom bought
 He hath from enemies' hands;
 And from the east and west hath brought,
 From south and northern lands.

In desert strayed in untrod way,
 No dwelling town they find;
 They hungry were, and thirsty they,
 Their souls within them pined.

Then did they to Jehovah cry,
 When they were in distress,
 Who did them set at liberty
 Out of their anguishes.

In such a way as was most right
 He led them forth also,
 That to a city which they might
 Inhabit, they should go.

O that men praise Jehovah would,
 For his great goodness then;
 And for his wonders manifold
 Unto the sons of men.

NOTE. "In the year 1639, there was an agreement among the Magistrates and Ministers to set aside the collection of Psalms then printed at the end of their Bible, and to sing one more congenial to their ideas of religion. The Rev. Mr. WELD and the Rev. Mr. ELIOT of Roxbury, and the Rev. RICHARD MATHER of Dorchester, were selected to make a metrical translation."—This was adopted in this church and congregation in 1640, and used for more than a century.

The earliest writer of the *General History of New England*, was the Rev. Mr. HUBBARD. This work, after having laid in manuscript one hundred and thirty years, has lately been published; and in it is this remark, p. 210, in connexion with some particulars of the first comers—"The people travelling into New England had occasion, more than others, to meditate on the 107th Psalm; which, though not penned purposely for them, yet in especial manner is suited to their condition.

The practice of reading line by line for singing was discontinued in the congregation on the 23d of September, 1781; but retained in the church at the communion service until the 8th of July, 1793.



AFTERNOON.

1st. Singing. XLIV Psalm, C. M., from the version of TATE & BRADY ; introduced into use here on the first Lord's day in July, 1762.

2d. Singing. CXLV Psalm, C. M., from Dr. WATT's version ; introduced on the first Lord's day in July, 1793.

3d. Singing. XC Psalm, L. M., from the Collection of Psalms and Hymns by Dr. BELKNAP, introduced on Thanksgiving-day, November 6th, 1801.

The day, being that on which the Lord's Supper was celebrated, the following Hymn was sung after the Communion.

GIVE us, O LORD, *the living bread*
With which the welcomed guests are fed ;
And here *the cup of blessing* place,
That thirsting, fainting souls may taste.

Thy promised presence grant to-day,
And in this Ordinance convey
Pledges of love that ne'er has ceased,
And foretastes of the heavenly feast.

Those, who, *two hundred years ago*,
Came here, their labours to bestow
In lonely wilds a Church to rear,
Partook a like refreshment here.

O GOD ! thou then didst deign to bless
Their table in the wilderness ;
Bless ours, and us, with heavenly love,
And fit us for the Church above !

NOTE. The above Hymn was sung, line by line being read, agreeably to the ancient practice in this Church; and which continued in use until Lord's day, 4th of August, 1793.



NOTES.

NOTE A.

Dr. FULKE, a distinguished writer of the Church of England, says, "They are called *Puritans* who would have the Church thoroughly reformed; that is, purged from all those inventions which have been brought into it since the age of the Apostles, and reduced entirely to the *Scripture purity*." With this agrees the remark of the learned and candid GROTIUS—"Puritanos in Anglia vocant, qui Ecclesie statum haud dum satis illis integrum atque sincerum existimant, et puritatis amplius requirant, unde origo nominis." *In England they call those Puritans who judge the state of the Church there not sufficiently sound and unmixed, and require greater purity; whence the origin of the name.*

NOTE B.

JOHNSON says, that "the Reverend and godly Mr. MAVERICK was their Pastor; and the gracious servant of Christ, the Rev. Mr. WARHAM, their Teacher." And Mr. PRINCE observes, that "it appears that Mr. MAVERICK was the elder person; that they had both been Ministers in the Church of England, and had therefore been ordained by some Bishop or other; as none other in those days were allowed to preach in that kingdom, nor any separate congregation allowed there till the civil wars began in 1642. Nor would Mr. MAVERICK and WARHAM have been then allowed to form a Congregational Church at Plymouth in England, were it not of those who had taken their passage for New England, and were just ready to sail thither." *Annals*, Part II. Sect. 2, p. 41.

NOTE C.

JOHN WHITE, A. M. This excellent divine was born at Stanton, St. John, in Oxfordshire, in the year 1576, and educated first at Winchester, then in New College, Oxford, where he was chosen Fellow. In the year 1606 he left the University, and became Rector of Trinity Church, Dorchester, where he continued, with little interruption, above forty

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years. He was a judicious expositor of Scripture; and, during his public ministry, expounded the whole Bible, and went through one half a second time.*

About the year 1624, Mr. WHITE, with some of his friends, projected the new colony of Massachusetts in New England, as an asylum for the persecuted Nonconformists; but, for several years, the object met with numerous discouragements. Indeed, the difficulties became so formidable, that the undertaking was about to be relinquished, and those who had settled on the new plantation were on the point of returning home. At this juncture the worthy settlers, who already had outbraved many a storm, and surmounted the greatest difficulties, received letters from Mr. WHITE, assuring them that if they could endure their painful conflict a little longer, he would procure for them a patent, and all the necessary supplies for the new settlement. They concluded to wait the event; and in all these particulars he made his promise good. Thus, by the blessing of God upon his active and vigorous endeavours, the Colonists were enabled to maintain their ground; and they afterwards greatly prospered.†

About the year 1630, Mr. WHITE was brought into trouble by Bishop LAUD, and prosecuted in the High Commission Court. Though it does not appear how long his troubles continued, or what sentence was passed upon him; yet these proceedings against a divine of such distinguished excellence, and one so universally beloved, were sure to bring the greatest odium upon his persecutors. Mr. WHITE was afterwards a great sufferer from the public confusions of his nation, and the destructive ravages of the civil wars. Prince RUPERT and his forces being in those parts, a party of horse was sent into the town, when the soldiers plundered his house, and carried away his library. But, upon the approach of these calamities, the good man fled from the storm; and, retiring to London, was made minister of the Savoy.‡

In the year 1640, Mr. WHITE was appointed one of the learned divines to assist the Committee of Religion, consisting of ten earls, ten bishops, and ten barons.§ In 1643, he was chosen one of the Assembly

* WOOD's *Athenæ Oxon.* Vol. II. p. 60.

† MATHER's *Magnalia*, 6. I. p. 19. PRINCE's *Chronol.* I. pp. 144—149.

‡ WOOD's *Athenæ Oxon.* II. p. 61.

§ This Committee was appointed by the House of Lords, and designed to examine all innovations, as well in doctrine as discipline, illegally introduced into the Church since the Reformation. It was extremely offensive to the intolerant spirit of Archbishop Laud. WHARTON's *Troubles of Laud*, Vol. I. pp. 174, 175.



of Divines, and constantly attended their meetings at Westminster. He was deservedly admired on account of his zeal, activity, learning, moderation, and usefulness, during the whole session. Upon the meeting of both Houses of Parliament, the Assembly of Divines, and the Scots Commissioners, in Margaret's Church, Westminster, to take the Covenant, he engaged in the public prayer; and his fervent supplications continued *a full hour*.* In 1645, upon the revival of the Committee of Accommodation, he was chosen one of its members.† And about the same time he was appointed to succeed Dr. FEATLEY in the sequestered rectory of Lambeth; and to have the care and use of the Doctor's library, until the Doctor should be able to procure his which had been carried away by Prince RUPERT's soldiers.‡ In 1647, Mr. WHITE was offered the Wardenship of New College, Oxford, but refused the office.

When the public broils of the nation were concluded, he returned to his flock and his ministry at Dorchester, where he continued in peace the remainder of his days. He died suddenly, July 21st, 1648, aged seventy-two years. His remains were interred in the porch of St. Peter's Church, Dorchester, but without any monumental inscription.§

He was a most faithful Pastor; and a divine of sound doctrine, an admirable judgment, and a most powerful genius, being no less eminent for piety, faith, and diligence. He was a person of uncommon gravity, and so universally beloved and respected, that he was usually called "the Patriarch of Dorchester." The Puritans at a distance, as well as those about him (according to WOOD) "had more respect for him than even for their *diocesan*; yet he was a most moderate Puritan."|| "He was a constant preacher," says FULLER, "and, by his wisdom and ministerial labours, Dorchester was much enriched with knowledge, piety, and industry."¶ Mr. JOHN WHITE, the ejected nonconformist, was his son.**

His works were, I. *The Way to the Tree of Life; On the Morality of the Fourth Commandment*; and *Directions for reading the Scriptures*. 1647.††

II. *A Commentary on the three first Chapters of Genesis*. 1656.

III. *Several Sermons*; and some other articles.

* WHITLOCK's Mem. p. 70.

† Papers of Accommodation, p. 13.

‡ WOOD's Athenæ Oxon. II. p. 61. § WOOD's Hist. and Antq. l. II. p. 149.

|| WOOD's Athenæ Oxon. V. II. pp. 60, 61.

¶ FULLER's Worthies, Part II. p. 340.

** PALMER's Nonconformist Memorial, Vol. II. p. 145.

†† The volume which contains these three treatises, neatly bound in black morocco, with gilt edges, is preserved in our church chest.



NOTE D.

Mr. PRINCE says, that "this parting address is commonly understood to have been drawn up by that learned, holy, reverend, and famous man, Mr. JOHN WHITE, of Dorchester." *New England Chronology*, p. 205.

NOTE E.

Some particulars of the voyage are narrated in a poem of Governour WOLCOTT's, son of ROGER WOLCOTT, who was one of the passengers. This poem is printed, from the original manuscript, in the *Collections of the Massachusetts Historical Society*, Vol. IV. pp. 262—298. It is entitled "A brief account of the Agency of the Honourable JOHN WINTHROP, Esq., in the Court of King CHARLES the Second, A. D. 1662, when he obtained a Charter for the Colony of Connecticut; written by ROGER WOLCOTT, Esq., his successor in the Government of Connecticut." To the inquiries of the King about the first settlers, the Agent replies—

"If to declare their worth is what you ask,
Then I must beg your pardon: that's a task
So worthy due performance, and so great,
As goes beyond my utterance and conceit.
But virtue never fails; succeeding days
Shall much regard their merits, and shall raise
Men of bright parts and moving oratory,
Who shall emblazon their immortal glory.
But if you ask to gain intelligence
What were the reasons why they went from hence,
What straits they met with on their way, and there?—
These facts I think I'm able to declare.

"RELIGION was the cause that did incline
And moved our founders to this great design.
And sure the Holy Spirit from above
That first did quickening on the waters move,
Inspired their minds, and filled them with intents
To bring to pass such glorious events.
And now they wholly to this work devote,
Nor mind the country they are going out.
Their ancient homes they leave, to come no more,—
'Their weeping friends and kindred on the shore
They bid adieu to, and with aching heart
Shake hands; 'tis hard when dearest friends must part!



But here they part, and leave their parent isle,
 Their whilom happy seat.—The winds awhile
 Are courteous, and conduct them on their way,
 To near the midst of the Atlantic sea,
 When suddenly their pleasing gales they change
 For dismal storms that on the ocean range.*
 —Meanwhile our founders in the cabin sat
 Reflecting on their truly sad estate,
 Whilst holy WARHAM's sacred lips did treat
 About God's promises and mercies great.
 —And now a mighty sea the ship o'ertakes,
 Which, falling on the deck, the bulk-head breaks ;
 The sailors cling to ropes, and frightened cry,
 'The ship is foundered ! O we die, we die !'
 Those in the cabin heard the sailors screech,
 All rise, and reverend WARHAM do beseech
 That he would now uplift to heaven a cry,
 For preservation in extremity.
 He, with a faith sure bottom'd on the word
 Of Him that was of seas and winds the Lord,
 His eyes lifts up to Heaven, his hands extends,
 And fervent prayers for deliverance sends.
 The winds abate, the threatening waves appease,
 And a sweet calm sits regent on the seas.
 They bless the name of their deliverer,
 Who now they found a God that heareth prayer."

NOTE F.

"It was ordered that every town should keep a watch, and be well supplied with ammunition. The Constables were directed to warn the watchers in their turns, and to make it their care that they should be kept according to the direction of the Court. They were also required to take care that the inhabitants were well furnished with arms and ammunition, and kept in a constant state of defence. As these infant settlements were filled and surrounded with numerous savages, the people conceived themselves in danger, when they lay down and when they rose up, when they went out and when they came in. Their circumstances were such, that it was judged necessary for every man to be a soldier."

* Next follows a description of this terrific storm.

NOTE G.

Under March 19, 1632, Governour WINTHROP relates, that "Mr. MAVERICK, one of the Ministers of Dorchester, in drying a little powder, (which took fire by the heat of the fire-pan) fired a small barrel of two or three pounds, yet did no other harm but singed his clothes. It was in the new Meeting-house, which was thatched, and the thatch only blacked a little."

NOTE H.

Captain JOHNSON describes the straits of these early settlers at this time, in his *Wonder-working Providence, or Sion's Saviour in New England*, Chap. xxiv.—"In the absence of bread, they feasted themselves with fish. The women, once a day, as the tide gave way, resorted to the muscle and clam-banks, which are a fish as big as a horse muscle, where they daily gathered their families' food, with much heavenly talk of the provisions Christ had formerly made for many thousands of his followers in the wilderness. Quoth one, My husband hath travelled as far as Plymouth, (which is near 40 miles) and hath with great toil brought a little corn home with him; and before that is spent the Lord will assuredly provide. Quoth the other, Our last peck of meal is now in the oven at home a baking, and many of our godly neighbours have quite spent all, and we owe one loaf of that little we have. Then spake a third, My husband hath ventured himself among the Indians for corn, and can get none; as also our honoured Governour hath distributed his so far, that a day or two more will put an end to his store, and all the rest; and yet, methinks, our children are as cheerful, fat, and lusty, with feeding upon these muscles, clams, and other fish, as they were in England with their fill of bread; which makes me cheerful in the Lord's providing for us, being further confirmed by the exhortation of our Pastor to trust the Lord with providing for us, whose is the earth and the fulness thereof. And, as they were thus encouraging one another, they lift up their eyes and saw two ships coming in; and presently this news came to their ears, that they were come from Ireland full of victuals. Now were their poor hearts refreshed."

NOTE I.

The Rev. JONATHAN BURR was born in the year 1604, at Redgrave, in Suffolk, Great Britain. He was the son of godly parents, who perceiving his early love of letters, gratified him with a learned education; and says Dr. MATHER, "Though literature did much adorn his child-



hood, religion did so much more; for he had from a child known the Holy Scriptures, which made him wise unto salvation." In his earliest years, "so studious was he as to leave his food for his book, and withal so pious as to leave his book for his prayers."

After having spent four years at the University, upon the death of his father he returned to the country, and was employed in keeping a school. Here, however, he pursued his studies with such diligence, that when those of his standing were to take their degrees of Master-ship, he was appointed one of the Moderators; an honourable distinction, in which he acquitted himself to great acceptance.

For a while he preached at Horniger, near Bury, in Suffolk; and afterwards was Rector of the Church at Reckingshal. Governour WINTHROP remarks, that "he was a Minister of very good repute in England for his piety and learning."

Having been silenced for nonconformity, in the beginning of 1639 he came over to New England, with his wife and three children; and soon after their arrival a fourth was born.

From our Church Records it appears, that on the 21st day of the 10th month, [December] 1639, Mr. JONATHAN BURR, and Mrs. Frances, his wife, were admitted as members of the Church, and Rebekah Burr, (probably his sister); and on the 23d of the same month, Mary, daughter of Rev. Jonathian Burr, was baptized.

Of the circumstances attending his call to settle at Dorchester, and of the Council convened for his ordination, a minute detail is given by Governour WINTHROP, in his Journal, Vol. II. pages 22, 23.

The following summer he, with his family, had the small pox, which, as inoculation was not then practised, was a very malignant and dangerous disorder; but they all happily recovered, though Mr. BURR was left in a state of debility which shortened his days.

In the *Magnalia*, Dr. MATHER comments largely upon his exemplary piety, bountiful charity to the poor, tender sympathy with the afflicted, amiable disposition, and unaffected meekness of spirit.

His widow married to the Honourable RICHARD DUMMER, with whom she lived happily more than forty years, and died at Newbury, November 19, 1682, aged 70.

His sons were Jonathan, [who was a graduate of Harvard College, 1651] John, and Simon. Peter Burr, [Harv. Coll. 1690] a Judge of the Court of Connecticut, and Samuel Burr, [H. C. 1697] of Charlestown, were his grand-sons. Rev. Isaac Burr, [Yale College, 1717] was son of Judge Peter Burr, and father to Rev. Aaron Burr, the learned President of New Jersey College. Vice-President Aaron Burr is son of Rev. President Burr.



NOTE J.

RICHARD MATHER was born at Lowton, in the parish of Winwick, and County of Lancaster, in Great Britain, in the year 1596. His parents, Thomas and Margaret Mather, were of ancient families in that village. Though reduced to low circumstances, they gave their son a good education. So great was his proficiency at school, that he was elected in 1611, being only fifteen years old, to take the instruction of a school at Toxteth-Park, near Liverpool. In this office he acquitted himself so well, "that he was both loved and feared by his scholars, beyond what is usual even where there are aged Masters." After having fitted several scholars for the University, he removed there himself, and entered a student in Brazen-nose College, at Oxford. He was soon, however, recalled to Toxteth, by a request of the Congregation there, to be their Minister. He accordingly returned, and preached his first sermon on the 30th of November, 1618. Soon after, he received ordination by Dr. MORTON, then Bishop of Chester.

September 29th, 1624, he married Katherine, daughter of Edmund Houlst, Esq., of Bury, in Lancashire, with whom he lived in connubial affection thirty years. By her he had six sons; of whom Samuel, Timothy, Nathaniel, and Joseph, were born in Great Britain; and Eleazer, and Increase, in New England.

After having preached fifteen years, he was suspended from office and silenced, August, 1633, for nonconformity; but on November following was restored, through the intercession of his friends. Under the more rigorous visitations of the Archbishop of York, Dr. NEALE, he again received sentence of suspension in 1634. His having never worn the surplice, and his puritanick principles, were alleged against him. Being thus "inhibited from the exercise of his ministerial functions," placed again in private life, and apprehensive of the severity of those persecutions which an enraged hierarchy were meditating, he resolved upon a removal to New England. Accordingly he drew up his reasons for such a determination, and exhibited them to the Ministers and others in Lancashire, at several meetings appointed for their consideration. As nothing was objected against them that he deemed satisfactory, in the month of April, 1635, he left his people at Toxteth, and journeyed to Bristol, in order to take ship there. He was obliged to change his outer habit, that he might travel *incognito*, because pursuivants were seeking to apprehend him, and by this method eluded their search. From Bristol he sailed for New England, May 23d, 1635. Two of his sons, who were afterwards Ministers, came with him; also JONATHAN MITCHEL, then a child of eleven years of age, and after-



wards the famous Pastor of the Church at Cambridge. The ship encountered a most violent and dangerous hurricane on the American coast, but providentially arrived safe in Boston harbour, August 17th, 1635.

The following account of this gale is extracted from his journal.

"August 15, 1635. The Lord had not yet done with us, nor had he let us see all his power and goodness which he would have us take the knowledge of; and, therefore, about the break of day, he sent a most terrible storm of rain and easterly wind, whereby we were in as much danger as I think ever people were. When we came to the land, we found many mighty trees rent in pieces in the midst of the bole, and others turned up by the roots, by the fierceness thereof. We lost in that morning three anchors and cables, one having never been in the water before: two were broken by the violence of the storm, and the third cut by the seamen in the extremity of distress, to save the ship and their and our lives. And when our cables and anchors were all lost, we had no outward means of deliverance but by hoisting sail, if so be we might get to sea from amongst the islands and rocks where we had anchored. But the Lord let us see that our sails could not save us neither, no more than the cables and anchors; for, by the force of the wind and storm, the sails were rent asunder, and split in pieces, as if they had been but rotten rags, so that of divers of them, there was scarce left so much as an hand-breadth, that was not rent in pieces, or blown away into the sea. So that, at that time, all hope that we should be saved, in regard of any outward appearance, was utterly taken away; and the rather, because we seemed to drive, with full force of wind, directly upon a mighty rock, standing out in sight above water; so that we did but continually wait when we should hear and feel the doleful crashing of the ship upon the rock. In this extremity and appearance of death, as distress and distraction would suffer us, we cried unto the Lord, and he was pleased to have compassion upon us; for, by his overruling providence, and his own immediate good hand, he guided the ship past the rock, and assuaged the violence of the sea and wind. It was a day much to be remembered, because on that day the Lord granted us as wonderful a deliverance as I think ever any people had felt. The seamen confessed they never knew the like. The Lord so imprint the memory of it in our hearts, that we may be the better for it, and more careful to please him, and to walk uprightly before him as long as we live; and I hope we shall not forget the passages of that morning until our dying day. In all this grievous storm, my fear was the less, when I considered the clearness of my calling from God this way: and in some measure, (the Lord's holy name be blessed for it)

he gave us hearts contented and willing that he should do with us and ours what he pleased, and what might be most for the glory of his name; and in that we rested ourselves. But when news was brought us into the gun-room that the danger was past, O how our hearts did then relent and melt within us! We burst out into tears of joy amongst ourselves, in love unto our gracious God, and admiration of his kindness in granting to his poor servants such an extraordinary and miraculous deliverance. His holy name be blessed forever!"

Mr. MATHER, with his family, tarried some months in Boston. Immediately invitations were made to him from Plymouth, Roxbury, and other towns, to settle with them, but by the advice of Mr. COTTON, Mr. HOOKER, and other friends, he accepted that of Dorchester.

He assisted Mr. ELIOT and Mr. WELD, in 1640, in making the New England version of Psalms.

The usefulness and the praise of this eminent divine was great in all the Churches. He was a member of all the Ecclesiastical Councils and Synods in Massachusetts, that met during his ministry here.

In 1646, a Synod was called to prepare rules for the better ordering of the affairs of the Churches. After various discussions, two clergymen of Massachusetts, and one of Plymouth colony, were appointed to draft, each of them, *a model of Church discipline and polity*, for the adoption of the succeeding session. These were the Rev. JOHN COTTON, of Boston, Rev. RICHARD MATHER, of Dorchester, and the Rev. RALPH PARTRIDGE, of Duxbury. Mr. MATHER's model was made choice of, received the sanction of the Synod, in 1648, and, under the name of "the Cambridge Platform," has ever since been considered as the Ecclesiastical law of the Churches of Massachusetts.

Of the Synodical Council, which met at Boston, June 4, 1657, and of the Synod in 1662, Mr. MATHER was a very influential member; and the determination of the questions stated in their result, was in a great degree owing to positions which he had advanced and supported.—Indeed such respect was paid to his judgment, that "In Ecclesiastical Councils to which he was frequently invited, and in weighty cases where the General Court frequently consulted ministers, his opinion was much relied upon and generally adopted."

His wife died in 1654; and on the 26th of the 6th month, 1656, he married Sarah, the widow of the famous JOHN COTTON, who survived him.

He left four sons in the ministry; one of whom, Eleazer, pastor of the Church at Northampton, died about three months after his father. Samuel was a teacher of a Church at Dublin, in Ireland; Nathaniel was minister at Barnstable, in Devon, Great Britain, and afterwards at



Rotterdam, in Holland; and Increase, was minister at Boston, in New England, and afterwards President of Harvard College.

The publications of Mr. RICHARD MATHER, were 1. *The Discourse about the Church Covenant*; and the *Answers to xxxii questions*, published in 1639, which pass under the name of the Elders of New England. 2. *A modest and brotherly answer to Mr. Charles Herles' book, against the Independency of the Churches*, 1646. 3. *A heart-melting exhortation, &c., to his countrymen of Lancashire*, 1650. 4. *A Catechism*, 1650. 5. *A treatise of Justification*, 1652. 6. *A letter to Mr. Hooker, to prove that it is lawful for a Minister to administer the Sacrament to a congregation that is not particularly under his care*. 7. *Election Sermon*, 1660. 8. *An answer to the Essay of Mr. Davenport, against the propositions of the Synod*, 1662.* And 9thly, *A farewell exhortation to the Church and people of Dorchester*. [This last, he distributed in all the families; and yet a copy is not to be now found.]

Mr. MATHER left a large number of writings on *Church government* and *controversy*, which are preserved in the Cabinet of the *American Antiquarian Society*. Those which I have perused are the following:

1. *An answer to objections against imposition of hands at ordination*.

This is a manuscript of eleven pages; and is dated 26th October, 1635.

2. *An apology for the Churches of New England, against the exceptions of RICHARD BERNARD, minister of Batcombe, in Somersetshire, sent to us in two books, one written to the Governour, Magistrates and Commons; the other, to the Ministers, and Elders of the Churches*.

This is a manuscript of one hundred pages, in the hand-writing of RICHARD MATHER.

Governour WINTHROP, in his Journal, records "1638, Sber. About two years since, one Mr. BERNARD, a minister at Batcombe, in Somersetshire, in England, sent over two books in writing, one to the Magistrates, and the other to the Elders, wherein he laid down arguments against the manner of our gathering Churches, &c., which the Elders could not answer till this time, by reason of the many troubles about Mrs. Hutchinson's opinions, &c."

The *original* copy of Mr. Bernard's book, which was sent to the ministers, very fairly written, is contained in a volume of manuscripts of Rev. JOHN COTTON, now in the possession of the Hon. JOHN DAVIS.

* Of this book Mr. HIGGINSON of Salem, remarked "that Mr. MATHER shewed himself, a pattern to all answerers to the end of the world." And the late Dr. ELIOT pronounces it "an able discussion, and as liberal as it is masterly."



In the same volume is a precious treatise, which has never been printed, entitled, *Considerations brief but necessary about toleration in religion, humbly tendered to them in authority, by JOHN ROBINSON, Pastor of the English Church at Leyden.*

3. *An answer to nine reasons brought by JOHN SPILSBURY, in the 25th and 26th pages of his book, to prove that infants ought not to be baptized.* 3. 6 month, 1646.

This is a manuscript of sixty-six pages. MR. SPILSBURY was Pastor of a Baptist Church in London.

4. A manuscript of ninety-five pages, inscribed *A model of Church Government, 1648.* On the first leaf of which he has made this record—"The Synod at Cambridge having nominated sundry of the Elders to draw up each of them a several model of Church Government; and amongst others, having nominated me for one for that service; to the end that out of those several models there might be one proposed, such as the Synod should jointly agree upon. I therefore, upon this occasion and call, drew up this that follows, and presented it to the Synod at their next meeting, which being then by the Synod deliberately read and perused, they afterwards agreed upon that which is now printed and published; which work of theirs and this of mine being compared, it may appear that the doctrine herein by me expressed and delivered, was well approved of by that reverend and judicious assembly."

R. M.

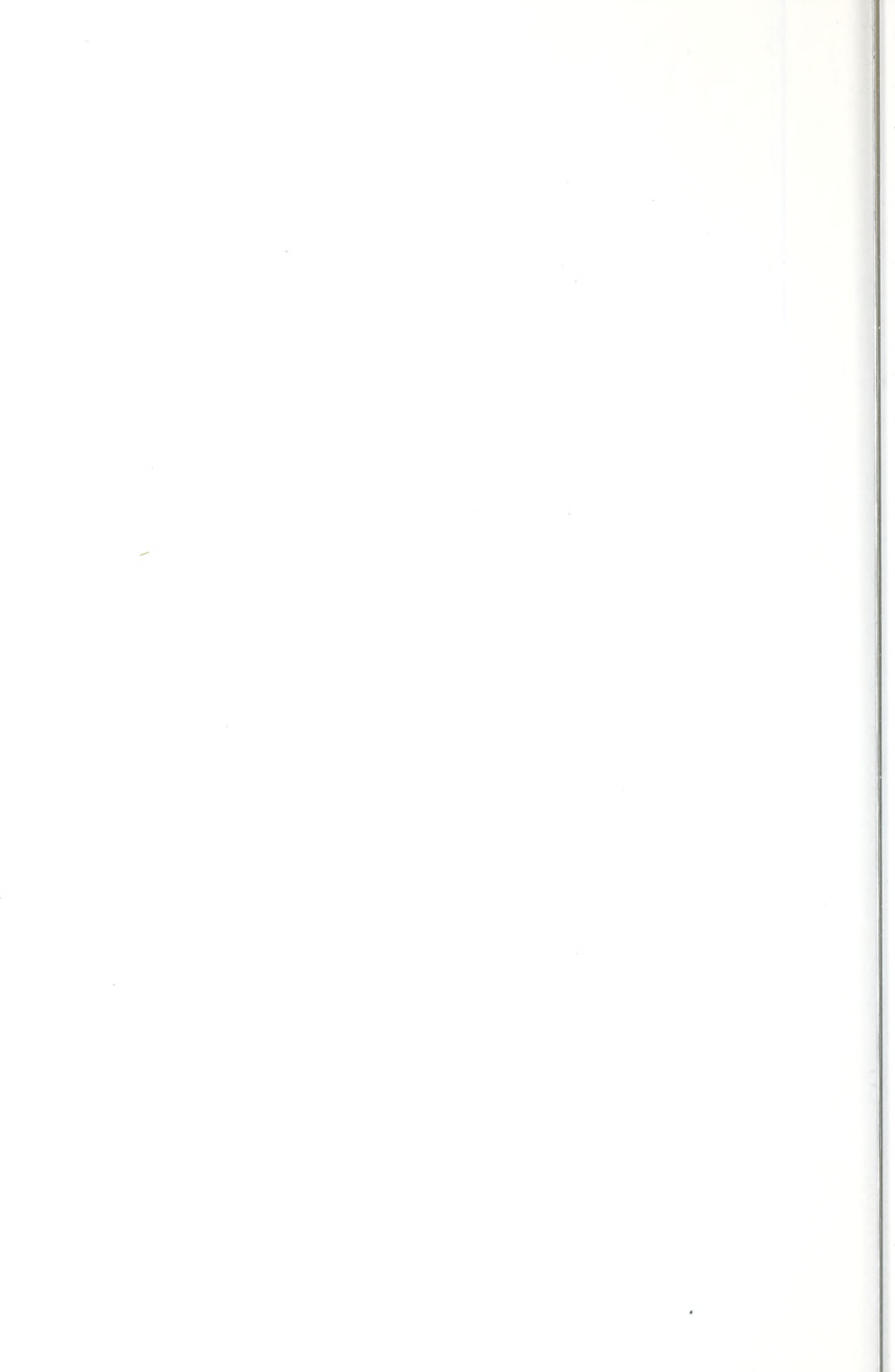
The Rev. JOHN NORTON was appointed to revise this model, and to insert such amendments as were proposed in the Synod, in order for publication.

5. THE PLATFORM, as it was prepared for the press; in the handwriting of Mr. MATHER.

6. *The answer of the Elders to the exceptions against the Platform.*

This is a manuscript of forty-three pages. It is very curious and interesting, particularly as the names of the principal objectors are placed in the margin. It commences with stating—"According to the order of the much honoured General Court, bearing date 26. 3mo. 1651; and in obedience thereunto, the Elders of this jurisdiction, or so many of them as could be conveniently obtained to come together, have seriously perused the papers imparted to us by the Secretary, as the answers of the Churches concerning the platform of discipline, and divers other papers from particular brethren, &c. &c."

7. *An answer to xxi questions, sent from the honorable General Court at Hartford to the honorable General Court at Boston, and by them proposed to certain Elders of both jurisdictions, which they called together*



and appointed to confer and debate upon, and present their resolutions concerning them to the said General Courts, respectively.

This is a manuscript of twenty-one pages ; and is dated 19th, 4mo., 1657. From a note of Rev. INCREASE MATHER's, it appears that it was sent to London and published. I cannot, however, find a printed copy in any of our public libraries.

8. *An answer to arguments for the government of the Churches in the hands of the people.*

A manuscript of seventy-eight pages. The title, and two first pages lost.—It is a learned treatise on ecclesiastical polity.

There is also a small quarto volume of 550 pages in manuscript, preserved in the library of the *Massachusetts Historical Society*, entitled "*A plea for the Churches of New England ; divided into two parts, the former containing a survey of Mr. W. R. his book, entitled a narration of Church courses in New England ; wherein the manifold mistakes and misreports contained in the said narration are discovered ; and such arguments and objections against the said Churches as are contained in his marginal animadversions are weighed and answered ; the other containing positive grounds from Scripture, and reason for justification of the way of said Churches, contrived into an answer to sundry questions collected and raised out of the several chapters of the Narrator's discourse.*"

By RICHARD MATHER, *Teacher of the Church at Dorchester, in New England.*

This bears the *Imprimatur* of JOSEPH CARYL, April 28th, 1646 ; but was never printed. It is an elaborate vindication of the order and discipline of our Churches against the exceptions of WILLIAM RATHBONE.

NOTE K.

REV. JOSIAH FLINT was the son of Rev. Henry Flint, of Braintree ; born August 24th, 1645 ; graduated at Harvard College in 1664.

The only publication of his that I have met with, is an Epistle Dedicatory, to Mrs. Bridget Usher, his aunt, prefixed to a Sermon of the Rev. Leonard Hoar, President of Harvard College, on the death of Lady Mildmay. Printed at Boston, by John Foster, 1680.

NOTE L.

REV. JOHN DANFORTH was the son of the Rev. Samuel Danforth, of Roxbury ; born November 8, 1660 ; graduated at Harvard College in 1677, and was afterwards a fellow of the Corporation.



The following obituary notice is from the *New England Weekly Journal*, for Monday, June 1, 1730.

"On May 24, last, died at Dorchester, the Rev. Mr. JOHN DANFORTH, the very worthy and faithful Pastor of the Church of Christ in that place, aged about 70 years; who was one greatly qualified by many bright accomplishments for the Evangelical Ministry, and was eminently a man of God and a man of prayer; a close and profitable preacher of sound principles; a pattern of all the virtues of the christian life, and zealous for the cause of God and religion among us; greatly beloved and valued while living, and now lamented at his death; and his memory will be always precious to those who had the honour and pleasure of an acquaintance with him."

The following character is extracted from Mr. BLAKE's Manuscript Annals.

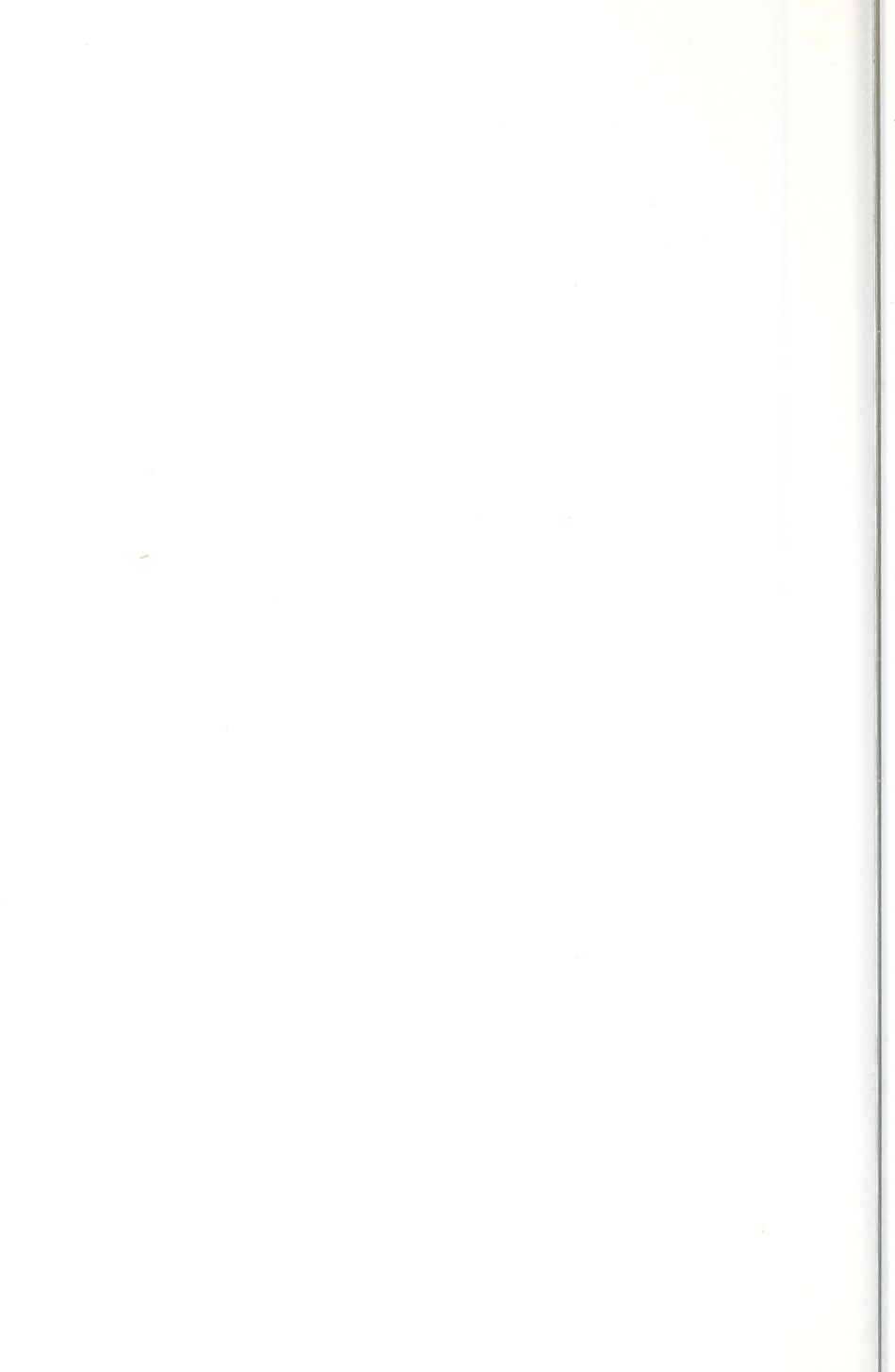
"He was said to be a man of great learning. He understood the Mathematics beyond most men of his function. He was exceedingly charitable, and of a very peaceful temper. He had a good taste for poetry. He took much pains to perpetuate the names of many of the good Christians of his flock, by writing Inscriptions and Epitaphs for their grave stones; and yet the world is so ungrateful that he has not a line written to preserve his memory. He was buried in Lieut. Gov. Stoughton's tomb; and there also lieth his consort, Mrs. Elizabeth Danforth."

He published several occasional Sermons. 1. *A Sermon on the Departure of the Rev. Joseph Lord and his Church, to go to Carolina.* 1697. 2. *A Fast Sermon, before the General Court, on Exod. ix. 33, 34.* 1703. 3. *The Blackness of sinning against the Light; a Sermon on Rom i. 21.* 1710. 4. *Judgment begun at the House of God.* 1716. 5. *Two Sermons on the Earthquake.* 1727. He also published *A Poem on the death of Rev. Peter Thacher of Milton, and Samuel Danforth of Taunton.*

Mr. DANFORTH preached the *Artillery Election Sermon* in 1693, and the *Election Sermon* in 1697; but I do not know of their being printed.

NOTE M.

Rev. JONATHAN BOWMAN was born at Lexington, in the year 1707; and graduated at Harvard College in 1724. He was ordained at Dorchester, November 5, 1729. The Churches sent to were Lexington, Roxbury, Scituate, Braintree, Milton, and Stoughton. Rev. Mr. HANCOCK preached from 2 Cor. xi. 28; Mr. DANFORTH gave the Charge, and Mr. WALTER the Right Hand of Fellowship.



Mr. BOWMAN died March 30th, 1775, aged 68. Though a good scholar, and a handsome composuist, yet such was his diffidence, that he declined preaching on public occasions, and never consented to have any of his sermons printed.

NOTE N.

The following Obituary Notice is inserted from the public papers.

"MOSES EVERETT, Esq., of Dorchester, whose death was lately announced, was born in Dedham, of respectable parents, July 15, O. S., in the year 1750. He was the youngest but one of nine children. He pursued his studies, with a view to enter College, under the care of Mr. BALCH, the Minister of Dedham, (whose daughter he afterwards married) and after the usual course of preparation, was admitted at Cambridge, and received his first degree in 1771. His education had been with a view to the profession of a Christian Minister, which, on leaving College, he adopted. When the Church in Dorchester became vacant by the dismissal of Mr. BOWMAN, he was invited to preach there; and, September 28th, 1774, was ordained to the pastoral charge of that ancient and respectable town, then consisting of one parish. He remained in this ministry eighteen years, and performed the duties of it to the satisfaction and improvement of his people. At the end of that period, the declining state of his health compelled him to relinquish an office, which he was too feeble to fulfil, and too conscientious to neglect; and in the year 1793, he requested and obtained a dismissal.

"The approbation of his townsmen distinguished Mr. EVERETT in his retirement; and the next year after he left the pulpit, he was elected one of the Representatives of Dorchester, in the General Court, and took his seat accordingly; but the prevalence of different opinions on politics prevented him from being returned again. Afterwards he received a commission of Justice of the Peace, was made Special Justice of the Court of Common Pleas of Norfolk County, and in the year 1808 was appointed to fill the vacancy on the bench of that Court, occasioned by the death of his brother, OLIVER EVERETT, Esq. In this situation he acted with integrity and ability, and held it till the abolition of the Court. This was the last duty, of a public nature, that he was called upon to exercise. His health continued feeble, and by repeated paralytic shocks he was deprived of vigor, and finally of life."

During his ministry he published, *A Sermon before the Society of Young Men in Dorchester*, February 1, 1778; and, *A Sermon at the Ordination of his brother, Rev. OLIVER EVERETT, to the pastoral care of the New-South Church in Boston*. 1782.



He died March 25, 1813, leaving a widow and ten children;—one by his first wife, one by the second, and eight by his relict, the third.

A Sermon was delivered at his funeral, by his successor, on Joshua i. 2, which was printed.

NOTE O.

I. The FIRST CHURCH, gathered in England, March, 1630; removed to New England, and began to settle at Dorchester, June 6th, O. S., of the same year.

II. The SECOND CONGREGATIONAL CHURCH, was gathered January 1, 1808; a Meeting-house having been built, and dedicated October 30, 1806; and Rev. JOHN CODMAN, D. D., ordained the Pastor, December 7, 1808.

III. The THIRD CONGREGATIONAL SOCIETY was formed in 1813; its Meeting-house dedicated October 6th, of that year; and the Rev. EDWARD RICHMOND, D. D., installed Pastor, June 25, 1817.

IV. An EPISCOPAL METHODIST SOCIETY, in the South part of the town, was formed in 1811; the first place of worship dedicated May 6th, 1818; and the present place of worship, September 24th, 1829.

V. HAWES' PLACE FIRST CONGREGATIONAL SOCIETY, in South Boston, incorporated February 19, 1818; Church gathered October 17, 1819; Rev. LEMUEL CAPEN installed Pastor, October 31, 1827.

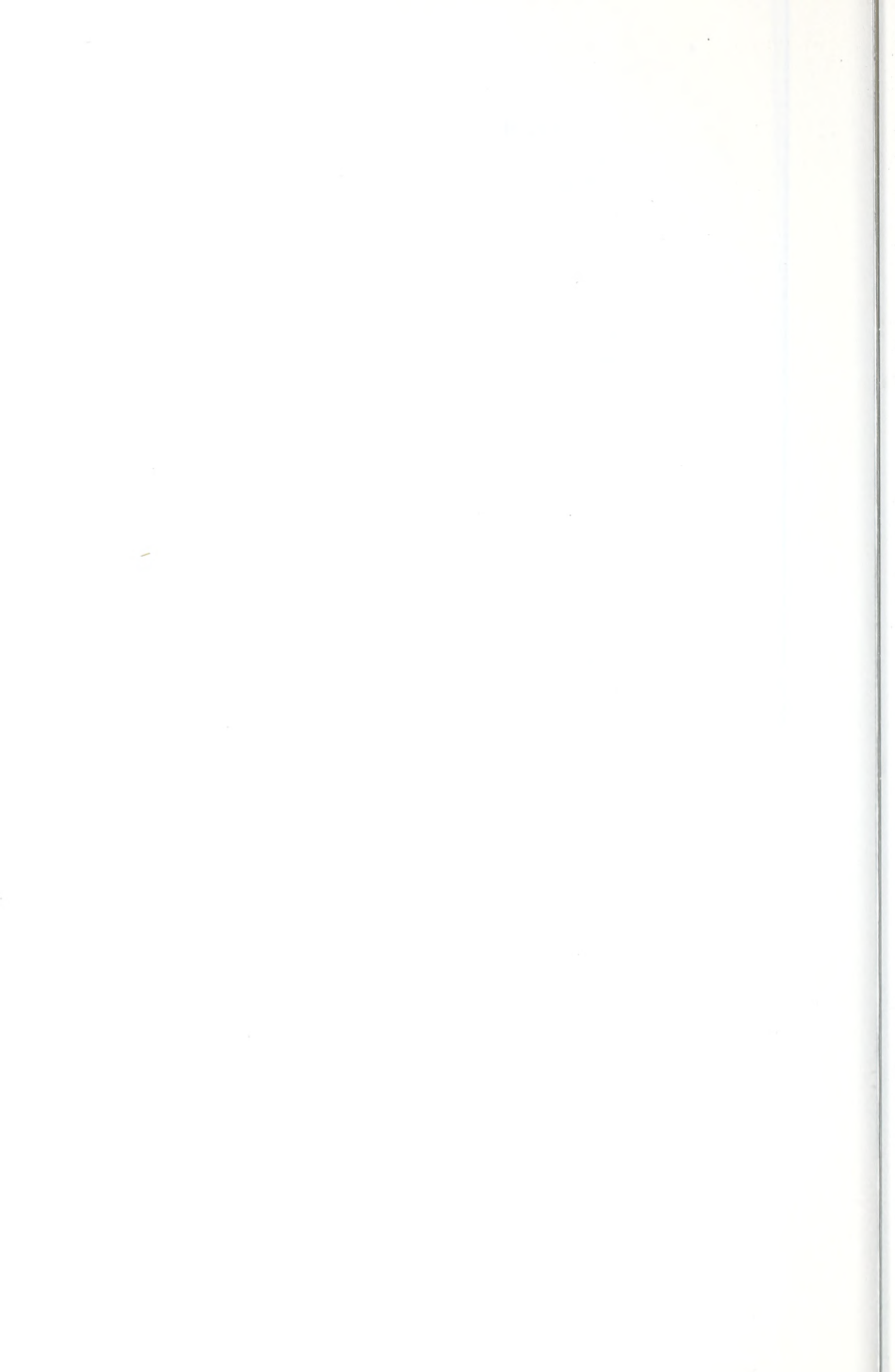
VI. ST. MATTHEW'S CHURCH, [Episcopal] consecrated June 24th, 1818. Rev. J. L. BLAKE, Rector.

VII. The Roman Catholic Church, dedicated to ST. AUGUSTINE, South Boston.

VIII. EVANGELICAL CALVINISTIC SOCIETY, South Boston, formed December 10th, 1823; Meeting-house dedicated March 29th, 1825; present Pastor, Rev. Mr. FAIRCHILD, installed November 22d, 1827.

IX. BAPTIST SOCIETY, South Boston, formed January 16th, 1828; Rev. THOMAS DRIVER installed April 16th, 1829; Meeting-house dedicated July 22d, 1830.

X. VILLAGE CHURCH, in the South part of Dorchester, gathered March 18th, 1829; Introductory prayer by Rev. E. Beecher of Boston; Sermon by Rev. R. S. Storrs of Braintree; Consecrating prayer by Rev. Samuel Green of Boston; Fellowship of the Churches by Rev. John Codman, D. D.; Concluding prayer by Rev. William Cogswell of Dedham. The Church consisted of 27 members, 21 of whom were from the Second Church in Dorchester. Their Meeting-house was dedicated September 1, 1829. The exercises of the occasion were, an Introductory prayer by Rev. Dr. Fay of Charlestown; Lessons of Scripture by Rev. Mr. Fairchild of South Boston; Dedicatory prayer by Rev. Dr.



Codman; Sermon by Rev. Professor Stuart of Andover; Concluding prayer by Rev. Dr. Wisner of Boston.

Rev. DAVID SANFORD, a graduate of Brown University, was installed Pastor, July 14, 1830. The Introductory prayer was made by Rev. E. Smith of Hanover; Sermon by Rev. Dr. Jenks of Boston; Consecrating prayer by Rev. Samuel Gile of Milton; the Charge by Rev. Dr. Codman; Right Hand of Fellowship by Rev. Ebenezer Burgess of Dedham; Address to the people by Rev. R. S. Storrs of Braintree; and concluding prayer by Rev. Wm. Eaton of Middleborough.

XI. UNIVERSALIST SOCIETY, South Boston, formed May, 1830.

NOTE P.

“Vestra autem pietas, Viri Exules, quæ maluit patriam, quam Evangelium, deserere, commodisque carere temporariis quam permiscere sacris a Christo alienis, egregiam sane meretur laudem.” BULLINGER. Præf. in Comment. Apocalypt. p. 16.

NOTE Q.

The General Court, in their address to CHARLES II. in the year 1661, say, “We supplicate your Majesty for your gracious protection of us in the continuance both of our Civil and Religious liberties, *according to the Grantees’ known end of suing for the Patent*, conferred upon this Plantation. Our liberty to walk in the way of the Gospel, with all good consciences according to the order of the Gospel, was the cause of our transporting ourselves, with our wives, and our little ones, and our substance, from that pleasant land, over the Atlantic Ocean, into the vast wilderness; choosing rather the pure Scripture Worship, with a good conscience, in this remote wilderness, than the pleasures of England, with submission to the impositions of the then so disposed and so far prevailing hierarchy, which we could not do without an evil conscience. We are not seditious, as to the interest of Cæsar; nor schismatical, as to matters of Religion. We distinguish between Churches and their impurities. We could not live without the public worship of God, nor be permitted the public worship, without *such a yoke of subscription and conformity* as we could not consent unto without sin. That we might, therefore, enjoy divine worship, *without human mixtures*, without offence to God, man, and our own consciences, we with *leave*, but not without *tears*, departed from our Country, kindred, and fathers’ houses, into this Patmos.”



NOTE R.

Dr. COTTON MATHER, speaking of "that party in the Church of England, who, resolving that the Reformation should never proceed one jot further than the first essay of it in the former century," says, "they made certain unscriptural *canons*, whereby all that could not subscribe and practice a multitude of, by themselves confessedly, purely human inventions in the worship of God, were accursed, and *ipso facto* excommunicate; and by the ill obtained aid of bitter *laws* to back these *canons*, did, by fines and goals and innumerable violences, contrary to the very Magna Charta of the nation, ruin many thousands of the soberest people in the kingdom; and who continually made as many *Shibboleths* as they could for the discovering and extinguishing all real godliness, and gave not over till they had thrown all into the lamentable confusions of a civil war. The Churches of New England say, 'come not into their secret, O my soul!' We dare not be guilty of the schism which we charge upon that party in the Church of England. And if any faction of men will require the assent and consent of other men to a vast number of disputable and uninstituted things, and, it may be, a MATHEMATICAL FALSEHOOD among the first of them, and utterly renounce all Christian communion with all that shall not give that assent and consent, we look upon those to be separatists. We dare not be so narrow spirited. The Churches of New England profess to make only the *substantials* of the CHRISTIAN RELIGION to be the *terms* of our sacred fellowship. We dare make no difference between a *Presbyterian*, a *Congregationalist*, an *Episcopalian*, and an *Antipædo Baptist*, where their *visible piety* makes it probable that the Lord Jesus Christ hath received them." *Magnalia*, Book III. p. 12.

NOTE S.

Mr. HUBBARD, in his *General History of New England*, p. 118, declares, "It is certainly known that the old Nonconformists and good old Puritans of Queen Elizabeth and King James his time, did in many things not symbolize with the Separatists, whose way and form of discipline was always disowned and disclaimed, yea, publicly condemned, by the writings of the learned Nonconformists of that age, such as Mr. Robert Parker, Dr. Ames, Mr. Cartwright, Mr. Hildersham, that *mal-leus Brownistarum*, as he used to be called; especially as to their notions about separation from the Church of England, as anti-christian. The one endeavouring only a reformation of some corruptions, retained, or crept into the Church, as they thought, either before or after its



reformed state; the others, not content therewith, stood as stifly to maintain a necessity of abrogating and disannulling their former church state, and begin all anew, as if things had been so far collapsed in the days of our fathers, that, like a vessel once infected with the contagion of leprosy, it must be broken in pieces to be new cast and moulded, or else to be judged unclean and unfit for the service of God. It is affirmed by some who had more reason to be best acquainted with the said Mr. Higginson when he first went over thither, that Mr. Hildersham, upon their first removing, advised him and other Ministers looking this way, to agree upon their form of Church government before they came away from England. The which counsel, if it had been attended, might have prevented some inconveniency that hath since fallen out, or at least have saved some of the succeeding Ministers from the imputation of departing from their first principles, because they were not publicly professed and declared when the foundation of their Church order was here laid in the beginning of things."

In further illustration, I here insert *a letter from the famous JOHN COTTON of Boston, in Lincolnshire, England*, three years before he came to this country, to Rev. SAMUEL SKELTON of Salem, *New-England*. I transcribed it from an ancient manuscript, which bore the endorsement, "copied out June 13, 1631, by me RICHARD MATHER;" and have since collated it with an original in Mr. COTTON's own handwriting, in a small quarto volume of his *adversaria* in the possession of the Hon. JOHN DAVIS, of Boston.

"Beloved Sir,

"I am glad to hear of your health by others, though I do not hear that you have written to any of your friends in these parts by this last return. I thank you for your loving entertainment of Mr. Coddington and his wife, (my loving and Christian neighbours) into your house. Only as the death of so many of the former plantation hath been grievous to me, so hath it not a little troubled me that you should deny the Lord's Supper to such godly and faithful servants of Christ as Mr. Governour, Mr. Johnson, Mr. Dudley and Mr. Coddington, whereof the three latter were known unto you to be men of an upright heart and unblameable life, and the first might have been evidenced unto you to be no less by their approved testimony. My grief increased upon me when I heard you denied baptism unto Mr. Coddington's child, and that upon a reason worse than the fact; because he was not a member of any particular reformed Church, though of the Catholic. And that which added wonder to my grief was that I heard you admitted one of Mr. Lathrop's congregation not only to the Lord's Supper, but his child to baptism upon sight of his testimony from his Church, whereas



Mr. Coddington, bringing the same from the Chief of our Congregation, was not accepted.

A quartain ague (some fits whereof I have already borne) hath so weakened my body and prostrated my spirits, that I am not fit to write my mind of these things; yet the unfeigned love I bear you, and the desire I have that peace and truth may dwell amongst you, hath constrained me to bear witness against your judgment and practice in a word or two.

Two things I conceive herein to be erroneous; *first*, that you think no man may be admitted to the Sacrament though a member of a Catholic Church, unless he be a member of some particular Reformed Church. *Secondly*, that none of the congregations in England are particular Reformed Churches but Mr. Lathrop's and such as his. For the first, we do not find, (neither is it credible) that the Eunuch [Acts viii.] was a member of any particular congregation, yet Philip baptized him; neither yet did he baptize him into any particular congregation which he should betake himself unto after his baptism; his calling, it may be, requiring his necessary absence in a foreign court. But you will say, he made profession of his faith, before baptism, v. 37: neither do I deny that it is meet for parents (whether they be members of a particular Church or no) to profess their Covenant with God to them and their seed, whereof baptism is a seal; and you know all English congregations require it. But this I deny that he made profession to become a member of Philip's particular Church: and besides, such a profession as he made to Philip, I dare say the servants of God whom you have refused have made as great, yea larger unto yourself.

You will say, perhaps, such an example was extraordinary, and not imitable. But, say not so; for though his rapture was extraordinary, yet all the Acts of the Apostles, Evangelists, and Brethren, touching doctrine, or sacraments, or discipline, are precedent to all Churches in all ages; which, further to evidence in this point, see Acts x. 47, 48. What particular congregation was the Centurion, or his devout soldiers, or his friends of, when Peter baptized them? It may be you will say, they were proselytes to the Jewish synagogue. But I believe not; for then had they been circumcised, and then the Christian Jews would not have contended with Peter for eating with them; [Acts xi. 3.] where the text plainly calleth them uncircumcised. And yet when Peter saw they had received the Holy Ghost, he openly pleadeth for them, v. 47. "Can any man forbid water, why these should not be baptized that have received the Holy Ghost as well as we?" And if no man can forbid them the water of baptism, who then can forbid them the Lord's Supper? When



men have received baptism and the Holy Ghost, and have examined and judged themselves, who can forbid them to eat and drink of the body and blood of Christ which is given for them, or who can forbid their children to be baptized!

Your other error requires a book rather than a letter, to answer it.— You went hence of another judgment, and I am afraid your change hath sprung from New Plymouth men, whom, though I much esteem as godly and loving Christians, yet their grounds which they have received for this tenent from Mr. Robinson, do not justify me, though the man I reverence as godly and learned. Cyprian of old laboured under a like kind of error, yet held his integrity and zeal in the main. His grounds of dischurcing all our congregations are three. *First*, he saith we want the matter of a visible Church, which are saints by calling. But I demand where had he, or all they that deny the right hand of fellowship to us, their calling to be saints, if not in our English congregations? Say not, all the godly that are begotten here are begotten of adultery, for God is not wont to bless the bed of adultery* with greater increase than the bed of married wives. And if Paul justified his calling to the ministry and Apostleship from the success of his labours in this kind, as he doth 1 Cor. ix. 2; Gal. ii. 7; why may not the saints of God justify the congregations in which they are called, and in which they find the power of God's grace in word and Sacraments to be the Churches of God by the alike gracious and ordinary presence of Christ therein? Say not, (as he doth) that saints are gathered out of the world; for though that be true in the first plantation of the Church, yet, *first*, they that so gather them are the Ministers of Christ. Now if the congregations be no Churches, then are we that preach to them no ministers, and so no likely instruments to be blessed of God in such a work. *Again*. When men profess themselves to be the Church of God, and are not, God is not wont to bless the labours of such preachers to such people, but will rather bless the labours of private Christians amongst a world of Pagans. What though many scandalous Gospelers be tolerated amongst us? that argueth the neglect of discipline, not the nullity of a Church. Sardis had but a few names in her, and the Churches of Corinth and Gallatia had sundry scandalous persons both for life and doctrine, yet are styled by Christ and his Apostles *Churches*, yea and Christ described as walking in the midst of them, as, praised be his name, he hath not withdrawn his presence from us; and where he vouchsafeth his presence, who are we that we should deny ours? Are we purer than he?

* Var. "An adulteress."



His second ground is taken from our want of the essential form of a Church, which, (as he conceiveth) is a right constitution by mutual Covenant between Pastor and people to yield professed subjection to the Gospel of Christ. Whereto I answer, that such an explicit Covenant is rather a solemn vow to bind the members of the Church together in nearer fellowship with God and one another, than any such essential cause of a Church without which it cannot be: and therefore we read that in the Church of the Israelites it was often renewed, whereas their Constitution was set up at the first. Twice was the Covenant renewed in Moses' time; afterwards in Asa's and Joas his time, in Josiah's and Nehemiah's, &c.: nor have we any mention of such a Covenant in the New Testament, in the first Constitution of any Church, unless very obscurely, for indeed the nature and definition of a Church lieth in this, *it is a flock of saints, (1) called by God into the fellowship of Christ, (2) meeting together in one place, (3) to call upon the name of the Lord, (4) and to edify themselves in communicating spiritual gifts, (5) and partaking of the ordinances of the Lord.* (6) [Acts x. 28; 2. 1 Cor. i. 2; 3. 1 Cor. i. 9; 4. 1 Cor. xiv. 23; 5. 1 Cor. i. 2; 1 Tim. ii. 1; 6. 1 Cor. xiv. 12, 31; 1 Cor. xiv. 26.] Where these things are found there is nothing wanting to the nature, essence, or Constitution of a Church. Nevertheless I easily grant you, such a Covenant is very requisite to the well-being and continuance of a Church; and therefore, I answer, *secondly*, such a Covenant is not so much wanting to our Churches as you suppose. For, *first*, it is not a vain thing that the whole State in Parliament, in the beginning of Queen Elizabeth's reign, did renounce Popery under a penalty to embrace the Gospel of Christ; for such a thing was Asa's Covenant, a law of the chief members of the state in the name of the rest. [2 Chron. xv. 12, 13.] And in this act of Parliament all the people of the land are conceived (as in other laws) to give their free consent, because the law-makers are chosen and appointed by them. *Secondly*; neither is it a vain thing that generally all the people of the kingdom offer their children unto baptism, and therein openly profess their repentance and faith, and desire to have their children baptized in that faith. *Thirdly*: in many congregations the people choose their ministers, and in many others willingly accept them; wherein is implied a mutual engagement to perform the duties of minister and people. *Fourthly*; there be with you (and some of them whom you have refused) that can tell you that in some congregations in England, the ministers and all the professors amongst the people have entered into such a Covenant to yield professed subjection to the Gospel of Christ, so far as they conceive Christ requireth of them in their places in these times.



His third ground is taken from the state of our Church government, which he reporteth to put a heavy yoke upon God's people. What is amiss in any of them or their ways I will not take upon me to justify, but to omit other questions too large for this piece of paper, and to join issue with him upon his own principles, it is neither a false nor a tyrannical government (as he calleth it) of the Prelates of the Church, that can disannul the being of a Church. What more anti-christian than to set up two Churches? Yet so did the Church of Israel, in express type, when they admitted two High Priests together, Annas and Caiaphas. [Luke iii. 2.] And was it not more than a heavy yoke, when the Priests and the Pharisees put upon the people not only their own traditions, [Math. xxiii. 4.] but also made a law that whosoever professed the name of Christ should be excommunicated? [John ix. 22.] Yet did not Christ communicate with that Church? and send his disciples to it? [Math. xxiii. 3.] yea, and yet called it God's vineyard? [Math. xxi. 39.]

I say no more. Reject not the womb that bare you, nor the paps that gave you suck. Till Christ give us a bill of divorcement, do not you divorce yourselves from us.

The Lord Jesus show you as much mercy as he hath done us, and still doth; and so may he do to you and us more and more forever.

Have pity upon those poor creatures that die amongst you, and (as it is said) some for lack of necessities. Call upon the richer sort for a compassionate heart and hand. We do the like here for yours and ours as we may.

My wife and self commend our hearty love to you and all our friends with you, with your wife. So I rest in much weakness, yet desirous of your best comfort.

J. C.

Boston, October 2, 1630.

NOTE T.

Dr. COTTON MATHER observes, "In the beginning of the country devout Christians had their private meetings wherein they would seek the face and sing the praise of God, and confer upon some questions of practical religion, for their mutual edification: and the country is still full of these little meetings." *Magnalia*, Book III. p. 6.

This was written in 1696.

The Young Men's Society in Dorchester had been supported more than half a century, when, on the 25th of December, 1698, the members had their articles of fellowship engrossed on parchment, and subscribed.



NOTE.

My Brother PIERCE has requested me to state, that, since the publication of his Discourse here, he has ascertained that the Sermon ascribed to Elder BREWSTER, page 17, was by ROBERT CUSHMAN; and refers, for the authority, to Dr. BELKNAP's Biography, Vol. II. p. 269; and Dr. ELIOT's Biographical Dictionary, p. 146.



LIST OF THE FIRST SETTLERS IN DORCHESTER, OR THOSE
WHO WERE INHABITANTS PREVIOUSLY TO 1636.

[NOTE. T. R. means the time when the name first appears in the *Town Records*. F, the time when admitted *Freeman*.

The first book of *Church Records* was probably carried to Windsor, Connecticut, by the Pastor, and those of the Church that removed thither in 1636.

"On the 24th of July, 1633, a ship arrived from Weymouth in England, with about 80 passengers, who set down at Dorchester." These are probably those which are noted as mentioned in the T. R. under the years 1634 and 1635.]

REV. JOHN MAVERICK, came to New England 1630, and died 3 Feb. 1636, aged 60.

REV. JOHN WARHAM, came hither with Rev. Mr. Maverick and their Church, in 1630; removed in 1635, with part of the Church, to a place on Connecticut river, which they called Windsor. There he continued about thirty-four years, till his death, 1 April, 1670.

JOHN MOORE, came here, as Deacon of the Church, 1630, and removed to Windsor in 1635.

WILLIAM GAYLORD, the other Deacon of the Church, 1630, removed also to Windsor.

Alcock (George). Mr. Prince, quoting the Roxbury records, remarks, that "the people at Roxbury joined to the Church in Dorchester till God should give them an opportunity to be a Church themselves; and Mr. George Alcock, who came in 1630, and lived in a godly sort, was by Dorchester Church chosen a Deacon, especially to regard the brethren of Roxbury, and after he joins to Roxbury Church is ordained their Deacon." [Annals, Part II. Sec. 2. p. 64.] His wife, a sister of Mr. Hooker, died, 1630. He was a delegate in the first General Court, 14 May, 1634; and died 30 December, 1640.



- Allen (John) T. R. 1634.
- Andrews (Thomas) T. R. 1635 to 1638.
- Bascom (Tho.) 1630. T. R. 1634. Removed to Windsor.
- Benham (John) 1630. F. 1632.
- Biggs (John, Mr.)* 1630; F. 1634. Removed to Boston.†
- Branker (John, Mr.) 1630. F. 1632.
- Bursley (John) 1630. F. 1631. Removed to Weymouth.
- Capen (Bernard) F. 1636; died 8 Nov. 1638, aged 76.
- Capen (John) F. 1634; Captain of the Militia; Deacon 1656; Representative 1671, 1673—1678, six years. He died 4 April, 1692, aged 80.
- Clap (Roger) 1630. F. 1634; Captain of the Militia, and of the Castle; Representative of the town 14 years; died 2 Feb. 1691, in his 82d year. Author of interesting *Memoirs* of the first settlement of the town, in an Appendix to which are Biographical notices of him and his descendants, by Mr. James Blake.
- Clap (Edward) brother to the Captain, and came over in 1633; was a Deacon of the Church 26 years; and died January 8, 1664.
- Clap (Nicholas) 1634; Deacon of the Church.
- Clap (Thomas) 1634. F. 1638, [brother to Nicholas, and cousin to Capt. Roger Clap.] Removed to Hingham, and from thence to Scituate, and died 1684.
- Clarke (Thomas)‡ 1630.
- Clarke (Joseph)‡ 1630. F. 1635.
- Clarke (Bray)‡ 1630. T. R. 1634.
- Clement (Austin) T. R. 1632. C. 1638.
- Collicot (Richard) 1630. F. 1633. Representative, 1637. Removed to Boston, and died in 1686. [See other particulars in Winthrop's Journal, V. II. p. 336. Hon. Mr. Savage's note.]
- Cooke (Aaron) 1630. T. R. 1634. F. 1635.
- Crab (John) 1630. T. R. 1632. Removed to Connecticut.
- Dimmock (Thomas, Mr.) T. R. 1635—1638.

* Mr. was a title of distinction in those days.

† Rev. INCREASE MATHER, in a Sermon published 1677, says, "Most of the members of the Second Church in Boston, when first constituted, were such as did once belong to the Church of Christ in Dorchester." p. 16.

‡ A grave stone was erected to the memory of these three brothers, on which is this Epitaph;—

"Here lie three Clarks, their accounts are even,
Entered on earth, carried up to Heaven."



- Denslow (Nicholas, goodman*) 1630. F. 1633.
- Dibble (Thomas) 1630. T. R. 1635. F. 1638. Removed to Windsor.
- Duce (Thomas) T. R. 1634.
- Dyer (George) 1630. T. R. 1630. F. 1633.
- Eelles (John) T. R. 1635—1638.
- Egglestone (Bagot, Mr.) 1630. F. 1631. Removed to Windsor.
- Elwell (Robert) T. R. 1634—1638. Removed to Salem.
- Fay (Richard) T. R. 1634.
- Fenn (Benjamin) 1630. T. R. 1638. Removed to Connecticut.
- Filer (Walter) 1630. Lieutenant. F. 1634.
- Flood (Joseph) T. R. 1635.
- Ford (Thomas) T. R. 1630. F. 1631. Removed to Windsor.
- Poster (Hopestill) T. R. 1635. F. 1636. Captain of the Militia. Representative 20 years.
- French (Stephen) T. R. 1630. F. 1634. Removed to Weymouth.
- Gallope (Humphrey, Mr.) T. R. 1630.
- Gibbs (Giles) 1630. T. R. 1630. F. 1633.
- Gibson (Christopher) 1630. F. 1631. One of the founders of the 2d Church in Boston. He bequeathed his property, after the payment of his debts and legacies, to be invested in some real estate, "for the promoting of learning in Dorchester." It amounted to £104, and was expended in the purchase, of Samuel Rigby, in 1680, of what is now called "the School Pasture," containing about 26 acres.
- Gilbert (John, Mr.) 1630. One of the early settlers of Taunton. [See Baylies' Plymouth, Part II. p. 281.]
- Gillet (Nathaniel) 1630. T. R. 1630. F. 1634. Removed to Windsor.
- Glover (John, Esq.) 1630. Captain; Representative in 1637, and for 14 years; first who set up tanning in Massachusetts; was Assistant in 1652 and 1653. [Winthrop, I. 46, 212.] He died in January, 1654. Johnson calls him "a man strong for the truth; a plain, sincere, godly man, and of good abilities." [Hist. N. E. p. 109.]
- Goyt (John) T. R. 1635. Removed to Marblehead.
- Gornall (John) 1630. A tanner. He left by his Will, dated 19th Nov. 1673, the value of £40, out of his tan yard, "to be put into the hands of some godly and honest man, to be by him loaned, from time to time, to some poor, honest, and godly mechanick, to assist in setting him up in business."
- Grant (Matthew) 1630. T. R. 1630. F. 1631. Removed to Windsor.
- Greenway (John, goodman) 1630. T. R. 1630—1638. F. 1631.

* *Goodman*, was the ancient term of respect, usually given to an aged person.



- Hall (Nathaniel) T. R. 1634.
- Hannun (William) 1630. T. R. 1635. Removed to Northampton.
- Hart (Edmund) 1630. T. R. 1630. F. 1634. Removed to Weymouth.
- Hatch (Thomas) T. R. 1635—1638. F. 1634.
- Hathorne (William, Mr.) 1630. T. R. 1634. F. 1634. Representative, May, 1635, and Dec. 1636; removed to Salem, and was Representative Sept. 1637, and 20 years afterwards; Speaker of the House 1644, and 7 years; Captain of the Militia 1645; Major 1656; Assistant 1662 to 1679, 18 years; and died about 1681, aged 74. [See FARMER'S *Genealogical Register*.]
- Hawes (Richard, Goodman) T. R. 1635—1638. F. 1638.
- Hawkins (Thomas) T. R. 1636. C. 1636. Captain; Representative 1639; built a Mill on a creek near the mouth of Neponsett river.
- Hayden (William) 1630. T. R. 1630—1633. F. 1634. Removed to Windsor.
- Hill (John, Mr.) T. R. 1634.
- Holcombe (Thomas) 1630. T. R. 1634. F. 1634. Removed to Windsor in 1635.
- Holland (John) T. R. 1634—1638.
- Holley (Joseph) T. R. 1634.
- Holman (John) T. R. 1634.
- Hosford (William, Goodman) 1630. T. R. 1633. F. 1634.
- Hoskins (John, Goodman) 1630. T. R. 1630. F. 1631.
- Hubbard (William) 1630. T. R. 1630.
- Hulbert (William) 1630. F. 1632. Northampton.
- Hull (George) 1630. T. R. 1630. F. 1633. Representative to the first General Court, 14 May, 1634; removed to Connecticut, and was elected an Assistant in 1637. [FARMER.
- Humphreys (Jonas) arrived 1634, with James, his son.
- Jeffrey (Thomas) T. R. 1635. F. 1634.
- Jenkins (Reynolds) 1630. Removed to Cape Porpus, and was killed by an Indian in 1632.
- Johnson (Mr.) 1630. Removed to Roxbury.
- Jones (Richard) T. R. 1635.
- Kinsley (John) T. R. 1635.
- Knight (John, Mr.) T. R. 1634.
- Leavitt (John) T. R. 1634. Removed to Hingham.
- Lovell (William, Captain) 1630. T. R. 1630. After him, Lovell's Island, in our harbour, received its name.
- Ludlow (Roger, Esq.) 1630. T. R. 1630. Was an Assistant four years, until 1634, when he was elected Deputy Governour. He removed with the first emigrants to Windsor; was an Assistant in Con-

necticut in 1636, and also Deputy Governour; removed to Fairfield in 1639, and in 1654 went to Virginia, where he is supposed to have died. The first code of laws of the Colony of Connecticut was compiled by him. [FARMER, and comp. ELIOT's Bigor. Dictionary.

Marshall (Thomas) T. R. 1634.

Mason (John, Captain) 1630. T. R. 1634. F. 1635. Representative in 1635 and 1636; removed to Windsor, was elected a Magistrate from 1642 to 1659; removed to Saybrook in 1647, and to Norwich in 1659; was elected Deputy Governour in 1660 and the 9 succeeding years; was Major General, and died at Norwich in 1672 or 1673, aged 72. [FARMER.

Miller (Alexander) 1630. T. R. 1638. F. 1638.

Miller (Thomas) T. R. 1635.

Minot (George) 1630. F. 1634. Representative in 1635 and 1636; Ruling Elder of the Church 30 years; and died 24th December, 1671, aged 78.

Moseley* (John) 1630. c. 1638.

Moseley (Henry) 1630.

Newbury (Thomas, Mr.) 1630. T. R. 1634.

Newton (John) 1630. T. R. 1632.

Niles (John) T. R. 1634—1638. Removed to Braintree.

Parker (James, Mr.) T. R. 1630. F. 1634. Removed to Weymouth, and was the Representative from 1639 to 1643. Being a preacher, he received a call to settle at Portsmouth, which he declined. He left N. E. and went to Barbadoes, whence he wrote, in 1646, a letter to Gov. Winthrop, which is in Hutchinson's Coll. 155—158. [FARMER.

Parkman (Elias) 1635. T. R. 1635. Removed to Windsor 1636; but afterwards became an inhabitant of Boston.

Phelps (George) 1630. T. R. 1630. F. 1635. Went to Windsor.

Phelps (Samuel) 1630. Removed to Windsor.

Phelps (William) 1630. F. 1631. Representative 1634; removed to Windsor, and was elected a Magistrate in 1636.

Phillips (John) 1630. F. 1632. Was one of the founders of the second Church in Boston.

Pierce (John) 1630. F. 1631. T. R. 1631.

Pierce (Robert) 1630.

Pinney (Humphrey, Mr.) 1630. T. R. 1630. F. 1634. Went to Windsor.

Pitcher (Andrew) T. R. 1634.

Poole (William, Mr.) 1630. Town Clerk 10 years; and often a School Master; died 24th Feb. 1674, aged 81. See his Epitaph, written by

* Sometimes spelled *Maudesley*.



- himself, in *Hist. Coll.* V. II. p. 9; and his character, *Hist. Coll.* IX. p. 193.
- Pomroy (Eltweed) 1630. T. R. 1630. F. 1633.
- Pope (John) T. R. 1634. F. 1634.
- Pope (Richard) F. 1635.
- Preston (William) T. R. 1635.
- Purchase (Oliver) 1633. T. R. 1634. Removed to Lynn, which he represented for 13 years, from 1660, the last time in 1689; was elected an Assistant in 1685, but declined taking the oath. He removed, it is believed, to Concord, in 1691, where he died 20th Nov. 1701, aged 88. [FARMER.
- Rainsford (Edward) T. R. 1633. F. 1637. Brother of Lord Chief Justice Rainsford; removed to Boston, and was Elder of the Church; an island in our harbour named for him.
- Randall (Abraham) 1630. Removed to Windsor.
- Rawlins (Thomas) T. R. 1634. Removed to Weymouth.
- Raymond (Edward) 1630. T. R. 1630.
- Rendall (Philip, Goodman) F. 1634. Removed to Windsor.
- Richards (Thomas, Mr.) 1630. T. R. 1630.
- Rocket (Richard) T. R. 1635. Removed to Braintree.
- Rossiter (Bray, Mr.) 1630. T. R. 1630. Removed to Windsor 1635.
- Sandford (Thomas, Goodman) T. R. 1634. F. 1637.
- Sension (Matthias) F. 1634.
- Sheldon (Isaac) 1634. Removed to Windsor.
- Smith (John, Mr.) 1630. T. R. 1630.
- Southcot (Richard, Captain) 1630. T. R. 1630.
- Stokes (Henry) T. R. 1635.
- Stoughton (Israel, Mr.) 1630. T. R. 1633. F. 1633. Representative from 1634 to 1636; member of the Artillery Company 1637, its Captain in 1642; elected Assistant in 1637, and the seven succeeding years. He returned to England, was a Lieut. Colonel to Rainsborough, and died in the time of the civil wars, at Lincoln, in England. William Stoughton, Lieutenant Governour, &c. was his son. [FARMER.
- Stoughton (Thomas) 1630. F. 1631. T. R. 1631. Removed to Windsor.
- Strange (George) T. R. 1634. Removed to Hingham.
- Swift (Thomas) T. R. 1634. F. 1635.
- Talbot (Joshua) T. R. 1635.
- Terry (Stephen, Mr.) 1630. T. R. 1630. F. 1631. Removed to Windsor.
- Thornton (Thomas, Goodman) 1630. T. R. 1634. Removed to Windsor.
- Tilley (John, Mr.) 1630. T. R. 1633. F. 1635. Killed by the Pequot Indians.



Tolman (Thomas)
 Tuthill (Francis) T. R. 1634.
 Upsall (Nicholas) T. R. 1634. [See account of him in FARMER'S *Register*.]
 Vose (Richard) 1630. Removed to Windsor.
 Vose (Robert) 1635. Milton.
 Wade (Robert, Goodman) T. R. 1635.
 Way (Henry) 1630. T. R. 1630. Died in 1667, aged 84.
 Whitfield (John) 1630. T. R. 1630. Removed to Windsor.
 Wilton (David) T. R. 1633. F. 1633.
 Winchell (Robert) T. R. 1635.

As there is no list remaining of original settlers, I cannot presume that the foregoing is perfect. It is compiled from the Town Records, where names are incidentally mentioned, from Records of the General Court, and from Family Genealogies; and by collating all these with the *Genealogical Register*, published by Mr. FARMER. After all, there were undoubtedly persons whose names are not inserted.

List, from the Town Records, of Inhabitants in Dorchester, 1637, among whom the land on the Neck, (since called South Boston) was divided. Consisting of those of the original settlers who remained after the removal of some to Windsor, and of those who arrived with Rev. Mr. MATHER, in 1635.

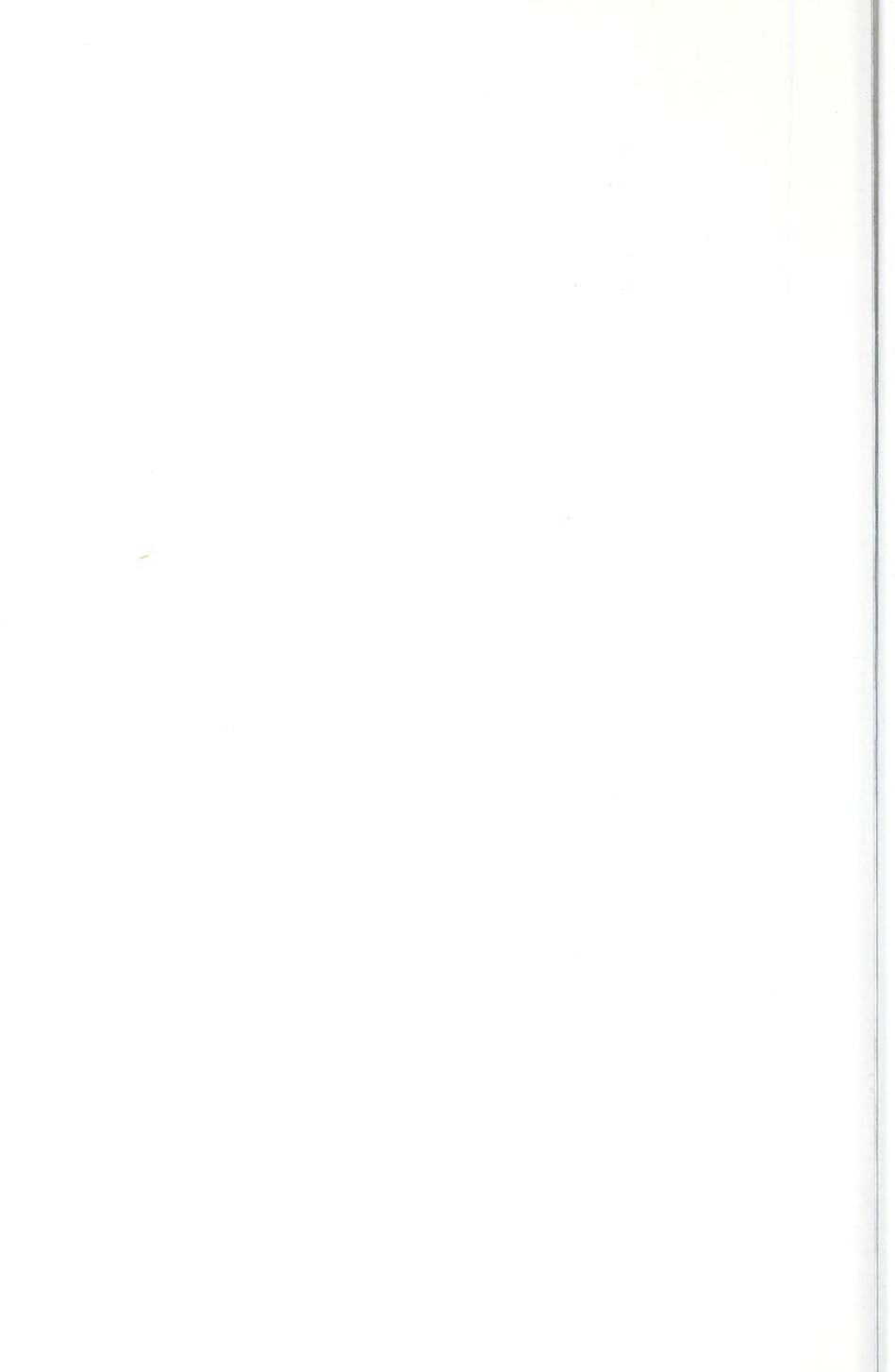
Andrews (Thomas).	Collicot (Richard).
Atherton (Mr. Humphrey).	Deeble (Robert).
Bates (Mr. James).	Dickerman (Thomas).
Bellingham (Mr.)	Dimmock (Thomas).
Benham (John).	Duncan (Nathaniel).
Biggs (Mrs.)	Dyer (George).
Blake (William).	Eelles (John).
Bullock (Edward).	Elwell (Robert).
Butler (Mr. Nicholas).	Farnsworth (Joseph).
Capen (Bernard).	Fenn (Benjamin).
Capen (John).	Flood (Joseph).
Clap (Edward).	Foster (Widow).
Clap (Nicholas).	Gibson (Christopher).
Clap (Roger).	Gilbert (Mr.)
Clement (Austin).	Glover (Mr. John).



Greenway (John).	Pierce (Robert).
Hatch (Thomas).	Pitcher (Andrew).
Hathorne (Mr.) house.	Pope (John).
Hayden (John)	Preston (William).
Hawes (Richard).	Price (Daniel).
Hawkins (Mr.)	Proctor (George).
Hill (John).	Purchase (Widow).
Holland (John).	Read (William).
Holman (John).	Richards (Thomas).
Hull (John).	Rigby (Joseph).
Humphreys (Jonas).	Samford (Thomas).
Hutchinson (Mr.)	Sension (Matthew).
Jones (Richard).	Smed (Widow).
Jones (Thomas).	Smith (John).
Knight (Mr.)	Stoughton (Mr.)
Kinnersley (Tho.)	Sumner (William).
Kinsley (John).	Swift (Thomas).
Lambert (Thomas).	Upsall (Nicholas).
Lane (William, Goodman).	Wade (Richard).
Makepeace (Mr. Thomas).	Wales (Nathaniel).
Martin (Mr.)	Way (George).
Mather (Mr.) [Rev. Richard].	Way (Henry).
Miller (Alexander).	Weeks (George).
Miller (John).	Whitcomb (John).
Millet (Thomas).	White (Edward).
Minot (Mr. George).	Whitfield (Mr.) house.
Moore (John).	Whitman (Mr.)
Munnings (Edward).	Wilkins (Bray).
Newbury (Mr.)	Wiswall (Thomas).
Niles (John).	Withington (Mr.)
Parker (Mr.)	Wright (Henry).
Phillips (John).	Wright (Richard).
Pierce (John).	

EARLY SETTLERS NOT NAMED ON THE PRECEDING LISTS.

Baker (Richard) Church member. 1639. F. 1642.
 Billings (Roger)
 Bird (Thomas)
 Blackman (John)
 Breck (Edward) Member of the Church, 1636. F. 1639.



Davenport (Thomas) Member of the Church, 1640. f. 1642.

Holden (Nathaniel)

Howe (John & Abraham)

Leeds (Richard) Member of the Church in 1636.

Robinson (William) 1636.

Tilestone (Thomas) T. R. 1637.

Trott (Thomas)

Wiswall (John) F. 1636. Representative 1646; Deacon of the Church; removed to Boston, and was Elder of the First Church, 20 July, 1664; and died 17 Aug. 1687, aged 86.

BAPTISMAL NAMES FROM THE EARLY CHURCH RECORDS.

<i>Males.</i>	<i>Females.</i>
Constant.	Amity.
Comfort.	Christian.
Consider.	Hope.
Dependence.	Repent.
Desire.	Rest.
Freegrace.	Thankful.
Friend.	Virtue.
Hopestill.	Waitawhile.
Increase.	Waitstill.
Praise-ever.	
Preserved.	
Purchase.	
Rejoice.	
Remember.	
Return.	
Standfast.	
True-cross.	
Unite.	
Vigilance.	
Watching.	

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